

The Improvement Era



FEBRUARY, 1938

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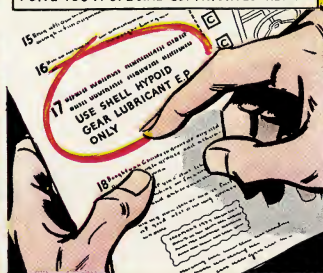
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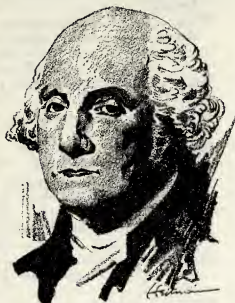
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The Improvement Era

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FEBRUARY, 1938

VOLUME 41

NUMBER 2

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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Table of Contents

Church Features

A Message from the First Presidency.....	70
The Articles of Faith—XI. God is Always Victorious.....	71
..... John A. Widtsoe	
The Story of Our Hymns.....	82
..... George D. Pyper	
Building Good Will in Britain Through Sports.....	86
..... Parry D. Sorensen	
The Flying Squadron.....	93
..... John D. Giles	
Outward Bound.....	97
..... Richard L. Evans	
Some Notable "Era" Records, 67; When a Town Crier Called a "Mormon" Meeting, Leslie C. Coombs and Thomas L. Boyle, 68; Church Moves On, 98; Church Security, 103; Priesthood: Melchizedek, 104; Aaronic, 108; Ward Teaching, 110; Department of Education: Repentance, A Principle of Progress, Roy A. West, 111; Mutual Messages: Executives, 112; Secretaries, 113; Seniors, 114; M Men, 114; Gleaners, 114; M Men-Gleaner, 115; Explorers, 115; Juniors, 115; Bee Hive, 116; Says the "Montana Record Herald," 118; Let's Go to Mutual, John D. Giles, 92.	

Special Features

The Protestors of Christendom—II. Ignatius, Bishop of Antioch.....	72
..... James L. Barker	
The Hand of God in United States History.....	74
..... Howard R. Driggs	
The Olive Branch Petition.....	78
..... Elbert D. Thomas	
When Statesmen Prayed for Guidance.....	80
..... Lane W. Adams	
Pioneer Humor.....	89
..... Daniel Harrington	
Puppetry, A Profitable Hobby.....	100
..... C. F. Greeves-Carpenter	
Pop Warner Says "No," 122; Exploring the Universe, Franklin L. Harris, Jr., 95; On the Book Rack, 99; Homing, 100; Index to Advertisers, 125; Here's How, 127; Your Page and Ours, 128.	

Editorials

"The New Outpost".....	96
..... Richard L. Evans	
A Girl's Valentine.....	96
..... Marba C. Josephson	

Fiction, Poetry, Crossword Puzzle

Beckoning Roads (Chapter 1).....	76
..... Dorothy Clapp Robinson	
Anniversary Dinner—A Short Story.....	81
..... Lola Diaz	
The Outlaw of Navajo Mountain—(Conclusion).....	84
..... Albert R. Lyman	
Old Brooms.....	90
..... Jay Y. Tipton	
Frontispiece: Who Makes a Home, Alice Lee Eddy, 69; A Prayer, L. N. Smith, 93; Poetry Page, 94; Scriptural Crossword Puzzle, 126.	

The Cover

THE rock-firm foundation of all our basic American ideals seems to be symbolized in this mountain-sized head of George Washington, conceived and created by Gutzon Borglum, eminent Idaho sculptor of international fame. This Washington head is one of several figures of patriots that are being hewn out of the rough rock of nature under the direction of Mr. Borglum, at Mount Rushmore, near Rapid City in the Black Hills of South Dakota. To the traveler who beholds it, it is one of those rare works where the creative hand and brain of man have combined with the magnificent provisions of nature to bring to pass a breath-taking experience. Permission to reproduce this dramatic photograph of the Rise Studios of Rapid City, South Dakota, was secured for us through the courtesy of Mr. John A. Boland, Treasurer of the Mount Rushmore National Memorial Society.

Do You Know—

What the current Priesthood instructions are from the Council of the Twelve and the Presiding Bishopric?.....	Pages 104-109
What "Pop" Warner, eminent football coach, says about athletics and drink?.....	Page 122
What stake has undertaken to place an Era in every home?.....	Page 67
In what European village a Mormon meeting was called by a Town Crier?.....	Page 68
What the First Presidency has to say about young people who leave home for education and employment?.....	Page 70
What assurances Latter-day Saints have for fulfillment of all the promises of God?.....	Page 71
Who was Ignatius of Antioch and what does he mean to Church history?.....	Page 72
How the hand of God has been demonstrated in United States history?.....	Page 74
What is one couple's solution to the marriage problem when financial concerns are discouraging?.....	Pages 76-77
What is the "Olive Branch Petition"?.....	Page 78
Who was Joseph Longking Townsend?.....	Page 82
What type of humor have our Church leaders produced?.....	Page 89
What did the Era's first editor, Joseph F. Smith, say about debt?.....	Page 92
What is "the Flying Squadron"?.....	Page 93
How much less does a man weigh on top of the Empire State Building?.....	Page 95
What mission of the Pacific has never been visited by any of the General Authorities of the Church?.....	Page 97
Who is the new president of the New Zealand Mission?.....	Page 98
What new books by Church writers are available?.....	Page 99
How can puppets be made at home?.....	Page 100
What does the First Presidency say about the condition of our meetinghouses?.....	Page 103

EXECUTIVE AND EDITORIAL

OFFICE
50 North Main Street, Salt Lake City, Utah

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SOME NOTABLE RECORDS

MANY STAKES ACHIEVE SUCCESS.
LOS ANGELES AIMS TO PLACE AN
"ERA" IN EVERY HOME

LAST year Los Angeles Stake challenged to lead the Church in the matter of placing the *Improvement Era*, the Church-wide missionary, in the homes of its people. That this challenge was not an idle threat became apparent at the close of the season last April when Los Angeles Stake reported that 1064 of its homes were now enjoying the influence of the *Era*—which figure was a new all-time Church record for total number of subscriptions.

This year Stake President Leo J. Muir, Y. M. M. I. A. Superintendent George A. Baker, Y. W. M. I. A. President Geneva Langlois, Stake Era Director Arnold G. Morris, and their zealous associates have held a "council of service" again, and have taken into account the permanent slogan "An Era in Every Home," created by President Grant several years ago.

And so out of Los Angeles Stake this year has come the avowed and publicly announced determination to be the first stake in the Church to place the influence of the *Era* in homes equivalent to the total number of families in the entire stake, which is more than fifteen hundred. And in this distinguished missionary endeavor the stake officers have the full and active cooperation of the stake presidency, stake high council, ward bishoprics and the entire Priesthood personnel whose official organ the *Era* also is.

Many other stakes are also reporting outstanding records and the following stakes and missions have already reported subscriptions in excess of their quotas:

San Francisco Stake, Snowflake, Kolob, Cache, Big Horn, Maricopa, Raft River, North Central States, Idaho Falls Stake, Bannock, Bear Lake, East Central States Mission, St. Joseph, Juarez, New York, Montpelier, Moapa, Franklin, Ensign, Union, North Davis, Rexburg, Star Valley, San Juan.

These stakes and missions have not yet stopped in their campaign toward "The Era in Every Home," nor have other stakes, nearly 75 per cent of which it is expected will reach their quota before the April 20th deadline. Four hundred fifty-six wards are also over their quota, and more than eighty per cent of the wards and independent branches of the Church will in all probability yet reach this much-cherished goal before the *Era* season's close.

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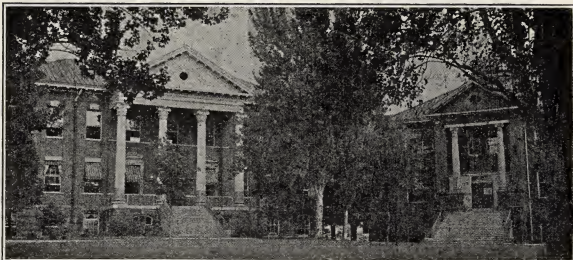
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WHEN A TOWN CRIER CALLED A "MORMON" MEETING

By

LESLIE C. COOMBS

and

THOMAS L. BOYLE

Of the French Mission



TOWN CRIER OF FONTAINES AND THE
MORMON MISSIONARIES.

TUCKED away in the Jura mountains of Switzerland not far from the French border lies a verdant little valley, completely surrounded by low hills covered with pine and maple. This valley called "Le Val de Ruz" is one of the longest in this mountainous region of beauty.

Mormon missionaries first appeared here about forty-two years ago, the first being President O. F. Urnsbach, who is now presiding over the French Mission. Since that date no Elders have worked here for any length of time until last June when Elders Leslie C. Coombs of Fairview, Utah, and Thomas L. Boyle of Preston, Idaho, were sent by President Urnsbach to reopen the valley after such a long lapse of time.

Tracting was at first very strange and interesting because the houses, being half-house and half-barn, it was difficult to find the correct door to some of the homes, and more than once we found to our surprise our insistent knock answered by the lowing of a cow or the whinny of a horse.

Scattered the length of the valley are twenty-two villages ranging in population from fifty to one thousand persons. In most of the towns the old public fountain still stands near the little Protestant church with a weathercock on the tip of its spire. In the morning and evening the air rings with the sound of cowbells, as the herd is being driven from the fragrant pastures. Most of the populace are farmers and the methods used to till the soil are a curious mixture of ancient and modern. In one field a tractor may be seen pulling a plow, while in the field adjoining, the farmer is cracking his whip above the backs of his plodding yoke of oxen or cows. Sometimes horses and oxen are hitched together, making a very cu-

rious team. Watchmaking is also a very flourishing industry. One of the largest watch factories supplies work to nearly everybody in one of the towns.

These villages, rapidly being modernized by the introduction of the dial system telephones, and the invasion of other modern conveniences, still cling to customs that date back centuries. Important events in the town are yet advertised by the old-time town crier, who stops at strategic points, rolls his drum until the populace gathers round and nearby windows are thrown open, and then in a loud voice he reads his declaration. Last October 27 we were thrilled beyond words when this character from olden times announced to the populace that at eight o'clock that evening Mormon missionaries would hold a public meeting in the schoolhouse and would present an illustrated lecture on Utah. It was, perhaps, the first time in history that such an announcement had been made in this little village of Fontaines. This system of advertising, although ancient, was very effective, and our hired hall was filled to capacity. Sixty people were present, not one of whom was a member of our Church.

After the lecture we distributed tracts to everybody and we hope to follow up these leads with visits to the homes of the most interested. We are very much encouraged with the success of our first public meeting and hope to duplicate it in all the villages of "Le Val de Ruz."

Who Makes a Home?

WHO makes a home needs patience for the years
And courage for the hazards they may bring.
It cannot be a hasty, shoddy thing.
It must evolve, emerge,—a tree that rears
Its great crest slowly, steadfast. Though it fears
The storms, it stands against them. It must cling
To the sustaining earth; so home must spring
From love's deep soil. If there be pain and tears,
There will be comfort too and joy and pride.
He must be strong and not afraid to grow,
And growing, glory in the surging tide
That's all of life. Who makes a home must know
That home is more than persons, time, or place,—
A home's the noblest flowering of the race.

By Alice Lee Eddy

THE SNOW-COVERED COTTAGE
From a Painting in Watercolors by Rachel Grant Taylor



A Message

from

THE FIRST PRESIDENCY OF THE CHURCH

CONCERNING THE WELFARE OF YOUNG PEOPLE LEAVING HOME FOR STUDY
OR EMPLOYMENT.

TO ALL Church Members:

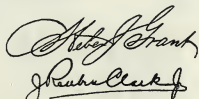
Many of our young people are leaving the intermountain country and going away to distant and generally to larger communities, for the purpose of further study or employment. In too many cases the parents and the ward bishoprics fail to take the opportunity to advise these young people to associate themselves promptly and actively with the ward or branch in the place where they expect to locate. The spiritual welfare and the temporal safety of all young people are always greatly enhanced by making themselves acquainted with the bishopric or branch presidency, giving them their addresses, and keeping in close touch with these officers. Some sad stories could be told as a result of the failure of young Church members to seek the counsel of Church officers in localities where they are strangers, and to take active part in Church activities.

We take this occasion, therefore, earnestly to advise all families having sons or daughters who are away from home for study or employment, and all ward bishoprics who know of such young people, to write these young people promptly and impress upon them the importance of affiliating themselves actively with the Church organization in those localities; and of keeping closely in touch with the Church officers, who can give them safe counsel and encouragement.

Furthermore, where the bishoprics know of such young people in any such localities, they are urged to write to the ward bishoprics or branch presidents in the cities where these young people have gone, giving to these officers the names and, if possible, the addresses of the young people and encouraging the officers to seek the young people out and do what they can for them.

Realizing that the spiritual progress of all the young men and women in the Church is of the greatest concern and value to all of us, we remain, with cordial wishes,

Sincerely your brethren,


David O. McKay

The First Presidency.

THE ARTICLES OF FAITH

(Read the Tenth Article of Faith)

THE PLAN for human welfare, conceived and put into execution by the Lord, includes a program of events, by which indeed the progress of the plan may be observed. Many of these predicted events—such as the coming of man, the episode of the Garden of Eden, the sacrifice of Christ, the restoration of the Gospel in the last days—have already occurred; others, as mentioned in the Tenth Article of Faith, are yet to transpire.

These events, despite man's frequent failure to accept the conditions of the plan, have been steadily realized throughout the long periods of man's occupancy of the earth. That is but an evidence that man does not have the power to defeat the purposes of the Lord. Endowed with free agency, man may accept or reject truth, may abide in the faith or forsake it, but the God of Israel, He who slumbers not nor sleeps, moves irresistibly forward to the destined goal. Man only can defeat his own high possibilities.

In the faith of the Latter-day Saints there is the certainty that the foretold events of the last dispensation of the Gospel will surely come to pass. God speaks, eternity hears, and in the end all creation obeys! "My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee." The Latter-day Saints look eagerly forward to the fulfillment of the prophecies and promises pertaining to the last days in which we live.

The promise has been made to the faithful, the true children of Israel, often despised, who have been and are scattered among the nations of the earth, that in the last days they shall be gathered to form peoples of power and influence. The history of the Latter-day Saints shows the fulfillment of this promise, a fulfillment which will become more largely accomplished with the advancing years.

Such a promise was given to Abraham of old, respecting his descendants and the Holy Land. This promise seems now in process of fulfillment. Let it be said, however, that the present return of the Jews to their ancient homeland may only be a temporary, preparatory chapter in the story of Jewry. The promise was made to Abraham and his seed; but in modern revelation it is made clear that the seed of Abraham who have a claim upon the promised

xi. God is Always Victorious

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve



ARTICLES OF FAITH Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the Atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

blessings are those who possess the "ministry and Priesthood" of Abraham. "As many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father." The question arises whether the redemption of Palestine will be accomplished until the Jews and their brethren yield obedience to the Gospel and receive the Priesthood.

The promise has also been made that in the last days the lost tribes of Israel shall be found and return to their brethren, the Jews, to win the blessings of their great ancestor. This promise seems also to be in process of fulfillment. A worldwide study, still in full operation, has shown that the blood of Israel is widely scattered among the nations of earth, so widely indeed that perhaps no nation is devoid of it. The location of the main body of the lost tribes is not known. Some believe that it is hidden in the northern wastes of earth, others that it is mingled with the northern nations of Europe. It does not matter. In one way or another the lost tribes will return or are returning to claim their ancient privilege—the Gospel and the Priesthood.

The gathered people of the Lord will be organized, under the Gospel plan, over the face of the earth. There will be administrative centers, the chief of which will be the city of Zion. This foremost center, from which the word of the Lord will issue, will be built upon the western, American continent. Another such important center will be Jerusalem, on the eastern continent, from which will issue the law based upon the word of God. An understandable order and naturalness will mark the last as the first days.

WHEN the last days approach the end, the true Ruler of Earth will appear to take possession of His own. Jesus the Christ will come to reign personally upon earth. To Him was committed the task of building the earth; to Him was assigned the labor and pain of human redemption; He has ever been the mediator between God and man, the advocate of humanity before the

(Continued on page 118)



The PROTESTORS OF CHRISTENDOM

A STORY DEALING WITH THE WRITINGS AND TEACHINGS OF THE APOSTOLIC FATHERS AND WITH THOSE NOTABLE CHARACTERS OF RELIGION WHO THROUGH THE CENTURIES HAVE PROTESTED AND WHO HAVE BEEN PROTESTED AGAINST.

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union.

THE LACK of historical data makes it difficult to ascertain the exact extent of the Church at the end of the first century; however, there were groups of members in various cities of Asia Minor and Greece, at Rome, and at Alexandria.

From about A. D. 33 to 44, Jerusalem was the center of the church. After 44 A. D., Peter did not reside regularly in Jerusalem and little is known of his activity; other than of Paul, there is little or no authentic information concerning the missionary travels of the Apostles. From 44 to 68 A. D., Antioch in Syria was the center of missionary work for Paul. In the period from 68 to 100 A. D., all of the Apostles except John were probably dead. John made Ephesus the church center. Clement's First Letter to the Romans was written during the time Ephesus was the church center of the world, and the *Didache* or *The Teaching of the Twelve* (discovered in the Patriarchal library of Jerusalem at Constantinople by Bryennios in 1875) may date from this period. The letters of Ignatius and the letter of Polycarp were written in the following decade, around 110 A. D.

In addition to what is contained in the letters of Ignatius, very little is known about him. Besides the Latin name, *Ignatius*, he had a second name, *Theophorus*, meaning "borne of God," and tradition says he was one of the children Jesus took in His arms and blessed. He was probably born a slave. If so, his master secured a good education for him and later set him free. He became bishop of Antioch, the second to hold the office after the founding of the church by the Apostle Peter. According to Eusebius, "he was sent from Syria to Rome to be eaten by beasts in testimony of Christ. He was taken through Asia under most careful guard, and strengthened by his speech and exhortations the local church of each city in which he stayed. He particularly warned

II. Ignatius, Bishop of Antioch

them to be on their guard against the heresies which then for the first time were beginning to obtain, and exhorted them to hold fast to the tradition of the Apostles. . . . While he was in Smyrna where Polycarp was, he wrote one letter to the church at Ephesus . . . and another to the church at Magnesia . . . and another to the church in Tralles. In addition to these he also wrote to the church in Rome, and to it he extended the request that they should not deprive him of the hope for which he longed by begging him off from his martyrdom."

Three forms of the letters of Ignatius are known: a long, a short, and a probably abridged form. The long form contains the seven letters mentioned by Eusebius and, in addition, six others. This form was current in the Middle Ages. The short form was restored by Archbishop Ussher in 1644 by the aid of a Latin version made in 1250 A. D. from a lost Greek original. In 1646, Isaac Vossius published an incomplete Greek text found at Florence. Later an Armenian version was published in Constantinople. The short text is found nowhere in pure form. The probably abridged form, discovered by Dr. Cureton in 1845 in a Syriac text, contains three letters only: Ephesians, Romans, and Polycarp.

The authenticity of the Ignatian letters was disputed by Calvin and his followers, and defended by Catholic writers. At present, both

Protestants and Catholics generally consider seven of the letters as genuine.

The importance of the testimony of the Ignatian letters concerning the constitution of the early church is difficult to exaggerate. "The martyred bishop of Antioch constitutes a most important link between the Apostles and the Fathers of the early church. Receiving from the Apostles themselves, whose auditor he was, not only the substance of revelation, but also their own inspired interpretation of it; dwelling, as it were, at the very fountainhead of gospel truth, his testimony must necessarily carry with it the greatest weight and demand the most serious consideration."

Clement of Rome records certain traditions and facts concerning the doctrines and constitution of the church in the West; in the letters of Ignatius are found materials concerning conditions in the church in the East, at that time the church's most important world center.³

²The Catholic Encyclopedia, vol 7, Ignatius of Antioch.

³Philipp Schaff, *History of the Apostolic Church*, p. 427: "The theatre of John's later labors was also the main theatre of the Christian life at the close of the apostolic period. At first the principal seat of Christianity was Jerusalem; then Antioch; thence it moved westward. . . ."

Philipp Schaff, *History of the Apostolic Church*, p. 399: "John fixed the permanent seat of his labor in the renowned commercial city of Ephesus, thus in one of the most important of Paul's congregations. This fact is placed beyond question by the unanimous testimony of antiquity; and from the

³Eusebius, *Ecclesiastical History*, III, xxxvi.

The agreement of Ignatius, Clement, and John the Apostle is especially significant: (1) as to the prevalence of dissension and apostasy, (2) as to the constitution of the church, (3) as to the importance of the spirit and revelation.

DISSENSION

ACCORDING to Clement, there has been a rebellion in the church at Corinth; according to John, false doctrines and apostasy are prevalent in the churches in Asia to which he writes; according to the letters of Ignatius, false doctrine and lack of obedience are so common that the supreme need of the churches is for unity.⁴

Freedom from error and unity are to be secured by following Jesus and the Apostles: they were prophets and, as such, were in a position to judge of the genuineness of any and all purported revelation, public and private;⁵ they were the direct agents⁶

epistles of the Revelation (1:11, c. 2 and 3) it would appear that he had supervision of the churches of Asia Minor in general. . . . It was probably the martyrdom of the Apostle of the Gentiles in 64, and the attendant dangers and distractions long anticipated by himself (Acts 20:29, 30), that led John to take this important post, and build his own structure on the foundation laid by Paul."

"Ignatius to the Ephesians IV, 1; XX; Ignatius to the Magnesians VII, 1; Ignatius to the Philadelphians, address: IV.

Bardenheuer, *Patrology*, p. 35: "the opinions of the authenticity of the letters argue . . . that heresy was neither so important a matter nor so fully developed in the time of Ignatius."

⁴Schaff, *History of the Apostolic Church*, p. 518: "the Apostles themselves are to be considered prophets. When it is said of Christians (Eph. 2:20), that they are built

of the Savior, and Ignatius places what they give on the same footing as the teachings of the Savior."

Ignatius would also secure unity by obedience to the bishops and elders."

THE CONSTITUTION OF THE CHURCH

THE BISHOP was the highest authority having immediate supervision over his church and the highest authority present of any kind. John, the last of the Apostles, had in all probability disappeared. Ignatius admonishes the faithful to obedience to the bishop and the elders, but he had no thought of extending his authority beyond admonition of others and the supervision of his own local church; he does not regard himself as the successor of an Apostle or of the Apostles. No one could demand greater respect than he, a bishop, for

upon the foundation of the apostles and prophets (*ton apostolon kai propheton*), the omission of the article before the second substantive shows that the two ideas, as in the parallel passage 3:5, must be closely joined together, so as to mean, *who are at the same time prophets*."

"Ignatius to the Magnesians VII, 1: "As then the Lord was united to the Father and did nothing without him, neither by himself nor through the Apostles. . . ."

"Ignatius to the Magnesians XIII, 1: "Be diligent therefore to be confirmed in the ordinances of the Lord and of the Apostles. . . ."

"Magnesians XIII, 1: "Be subject to the bishop . . . even as Jesus Christ was subject to the Father, and the Apostles were subject to Christ and the Father. . . ."

Smyrnaeans VIII, 1: "See that you all follow the bishop, as Jesus Christ follows the Father, and the presbytery (elders) as if it were the Apostles."

Magnesians VII, 1: "As then the Lord

the bishop," but he clearly distinguishes between himself and the Apostles." He writes letters to other churches as, indeed, did Irenaeus" and Polycarp." Ignatius wrote to two of the churches to which the Apostle John wrote in the seven letters of the Revelation: those of Smyrna" and Philadelphia;" but he does not, nor does any other bishop, write them as their superior administrative officer in the church: there is no record of Ignatius or of any other bishop acting in a manner comparable to that of John the Apostle:

"He (John) used to journey by request to the neighboring districts of the Gentiles, in some places to appoint bishops, in others to regulate whole churches, in others to set among the clergy some one man, it may be, of those indicated by the Spirit. He came then to one of the cities (in which there

(Continued on page 121)

was united to the Father and did nothing without him, neither by himself nor through the Apostles, so do you nothing without the bishop and the presbyters (elders)."

"Ignatius to the Ephesians VI, 1: "For everyone whom the master of the house sends to do his business ought we to receive as him who sent him. Therefore it is clear that we must regard the bishop as the Lord himself."

"Ignatius to the Trallians III, 3: "I am sparing you in my love, though I might write you more sharply in his (the bishop's) behalf: I did not think myself competent, as a convict, to give you orders like an Apostle."

Ignatius to the Romans IV, 3: "I do not order you as did Peter and Paul; they were Apostles. . . ."

"Eusebius V, xx, 1.

"Eusebius V, xx, 6: "Polycarp wrote either to Christians individually or to neighboring churches' to admonish some, to strengthen others. . . ."

"Revelation II, 8.

"Revelation III, 7.

THE COLOSSEUM AT ROME, WHERE TRADITION SAYS IGNATIUS WAS MARTYRED.



The HAND OF GOD in UNITED STATES HISTORY

By DR. HOWARD R. DRIGGS

Professor of English Education, New York University, and President of the Oregon Trail Memorial Association.

OVER OUR WHOLE COUNTRY, THE SPIRIT OF GOD HAS MOVED, DIRECTING THE DESTINIES OF THIS NATION. YOU CANNOT TAKE RELIGION OUT OF AMERICA AND HAVE ANY AMERICA OR ANY FREEDOM.

"And proclaim liberty throughout all the land and unto all the inhabitants thereof."—Leviticus 25:11.

IF YOU have ever looked closely at that treasured relic called the "Liberty Bell" you have seen inscribed thereon: "Proclaim liberty throughout all the land." I cannot think of a more satisfying line that was ever written, to go on that bell. Whoever put it there certainly was inspired by God. The story of that bell reaches backward and forward. History always has its forward as well as its backward look. I do not know just when liberty first budded in the human heart but I feel deeply in my own that God put it there.

John Milton's *Paradise Lost* gives a concrete, beautiful picture of the struggle for democracy in heaven—Satan, leader of the hosts on one side, and Christ, Master on the other. These are the two basic opposing principles of life. Satan would save men and bring them back to heaven if he might have command over their lives. Satan was the first great autocrat, the would-be dictator of the souls of men. But the Savior of mankind would lead them through storm, strife, and trial, to that thing called salvation. The hosts who stood for that great plan of democracy won in that first great fight.

We of America are, of all people, the ones who inherited perhaps in richest measure the fruits of the age-long struggle for liberty. It was not given to us at the time that our forefathers fought, bled, and died for freedom along these historical shores. That was only one chapter in the great struggle that had raged throughout centuries. We have to go back into the dawn of history to learn of some of the inceptions of that precious gift from God. God gives to men when they work for

these gifts. He knows that when they work and toil and struggle and spend themselves for anything that is precious, they will appreciate what they win.

Our forefathers had to strive, struggle, and fight for this thing that we have—representative government where we can express our will through those whom we choose to stand for us. These men who carry out our desires represent a nation comprised of people from many nations. In the dome of the Congressional Library in Washington, D. C., are some beautiful paintings, each one symbolic of the gifts of a great nation.

Here are the Hebrew people handing to us the Bible, that great witness and testimony of God's gifts to men.

Here are the Grecian people handing to us the dramatic arts, literature, music.

Here are the Romans, handing to us basic law and military science.

Here are the German people handing to us scientific research in which they have so excelled.

Here are the English people giving us representative government.

The English people, our Anglo-Saxon forebears, worked out the fundamental principles whereby man might have a hand in his own government.

"Eternal vigilance is the price of liberty"—a price that has had to be paid throughout all the years. The Anglo-Saxons cherished, even though seemingly conquered, that great thing which had been vouchsafed to them by their forefathers. King John had to be backed up against the wall and forced to sign the Magna Charta. Charles I, who claimed the "Divine Right" of kings to rule, lost his head. The people demanded their right to govern. They held the purse strings to keep tyrant-minded kings in check.

THE ENGLISH people, in laying down the principles of freedom and representative government, had constantly to contend with leaders who returned from France to try to rule with dictatorial hand. Those men were finally set in their places, and again we had a new document that we call the Bill of Rights. Those years wrote into the English hearts and into the English practices certain things which became basic foundations in their lives, and out of that great struggle came America.

America was transplanted from the shores of England and other parts of Europe because people will have freedom. They wanted to extend the principles of English liberty to this continent.

The Puritans and Pilgrims seeking freedom of religion settled in New England. After these people came the Quakers to Pennsylvania. The French Huguenots came out of France. Maryland was settled by the Catholics, who were per-



secuted in their own country and sought freedom of worship in this new land.

These varying types of people were given a home and refuge in this land of the free. For nearly two centuries they were here exercising the principles of English freedom, learning how to govern themselves, learning the great art of self-direction in their affairs.

Finally when England found the colonies growing in power and strength, she began to meddle in their affairs and another dictator arose in George III. When George III was being reared, his mother said to him: "George, when you get to be king, be king." He attempted to repeat the folly of King Charles. While the American colonies did not openly rebel at first, they warned George and Parliament, but George did not listen. He simply gave orders, and the people in the American colonies rebelled. For eight years the war raged. During that time the "Declaration of Independence" was given to the world. Thomas Jefferson was chosen to do the writing. This document simply, yet fully, expressed what was implanted in the hearts of all liberty-loving men. It begins:

When in the course of human events it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of Nature and Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

The men who wrote that document, I am sure, were God-inspired. They called upon God to assist them in drawing it up. Liberty-loving people have always been God-fearing people. Liberty-loving people recognize the great source of their liberty. The whole history of America proves that. Columbus said that he was God-inspired. The *Mayflower* group knelt in their cabins to give thanks to God for their success. All through the war of the Revolution, those who stood in the pulpits



not only preached God and liberty to their people but led them to fight the battles. Washington, in the snows at Valley Forge, prayed to God for help. All through our history instances of this kind show these people—self-reliant, willing to fight—still relying upon the Higher Power to inspire and give them strength for the cause of right.

After the struggle had left these people masters of their own destiny, there came the period of uncertainty and doubt. They were unbound, disunited. The war had drawn them together as a magnet. But with the war cause removed they became disordered. The colonies had no magnet to keep them in place; and the people temporarily went their own ways. They had to be reunited.

Such leaders as George Washington, who had led the armies to victory, and Benjamin Franklin, who had been such an aid during the war, saw that the Articles of Federation were not strong enough. They and other far-seeing leaders representing the various colonies gathered to determine what to do. There probably was never a finer group assembled. There were no radicals present. A sober-minded, practical type of men were representatives at that convention—fifty-five of them. They had

certain basic problems to solve, but the question was, how were they going to get them accepted by all groups.

It was then that Washington arose and uttered a brief but immortal speech which ought to be blazoned in letters of gold on the wall of every American assembly that is met to nominate a candidate or decide a policy or pass a law. Rising from his president's chair, his tall figure drawn up to its full height, he exclaimed in tones solemn and with suppressed emotion:

It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If to please the people we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hand of God.

These men had been struggling for days, when Benjamin Franklin proposed that somebody offer a prayer. After the divine blessing of God had been invoked upon that assembly they began to make more substantial progress. They finally brought forth a document, the Constitution, which an English statesman declares is "The most wonderful work ever done at a given time by the brain and purpose of man."

My faith in things divine makes me feel that it was divinely inspired. It was the blossoming out of a thousand years of struggle. Practically all of the basic principles in our Constitution were in the unwritten Constitution, but it could not have lasted if we had not written down a platform to guide and sustain the people throughout stormy days that were to come.

Our people even then were a diverse group. Virtually all the outstanding religions in the world were guarded by those men. We had to have some law which would protect the religious freedom of all these people, the right to worship God as they saw fit. Roger Williams announced that each man has a right to worship God according to the dictates of his own conscience. That is the basic principle in American life. We may persuade, advise, influence, but we cannot force people into the kingdom of heaven or into a mold of belief. Each one of us has to act for himself. That is the American principle.

JAMES MADISON was the secretary who reported the Constitutional Assembly. In later years, after Madison had passed away, they

(Concluded on page 124)



BECKONING ROADS

A NEW NOVEL OF OUR GENERATION, OUR PEOPLE, OUR PROBLEMS, OUR YOUTH—
WITH LIFE BECKONING FORWARD—AND ECONOMIC
INSECURITY STRIVING TO HOLD IT BACK. . . .

By DOROTHY CLAPP ROBINSON

CHAPTER ONE

"GIVE me your hand. There now, up with you."
"Oh, boy. What a climb."
"It is worth it. Look."

Together they stood on a crag that rose sentinel-like above an avalanche of broken rock. The girl's hand groped to find security in the palm of the man beside her. A buoyant breeze struck their faces and suddenly the brown chrysalis that had been winter, opened, and spring was there. Spring, soft and new and warm-scented! From the canyon below, from the broken lava

stretching into the blue distance, from the miles of dull-looking, aromatic sage, came an insistent challenging magic of awakening life. Under her old brown sweater Nancy's heart leaped to a delirious new tempo. Emotions, dormant under the hard hand of winter, suddenly clamored for expression.

"Pete," she whispered.

"Yes." The hand that lay over hers tightened.

"It's spring. Our spring."

The man drew a deep breath.

"Our spring, Pete. I always wanted to be married in the spring."

The man's gaze had strayed to a far horizon. He brought it back to meet the blue eyes turned in eagerness to him. His own softened

and the muscles about his mouth relaxed. With one finger he touched her cheek.

"There's a freckle," he said. "Too early for them." Then as she still waited, "Love me enough to trust me?"

Her eyes darkened with sudden apprehension. "Pete, is something wrong again?"

"No. Nothing wrong, except—"

"Except you want to put it off again. How can you, Pete? It is spring and we had planned."

With an arm over her shoulder he turned her to face the desert behind them. He pointed to a road that darted in and out of the sage.

"See that road? Once I was coming here for wood and with my mind on something else I took it. I went on and on getting nowhere, broke my reach, lamed my best horse, and then had to turn back. And I lost two days' work besides."

"Meaning what?"

"In life it isn't so easy to turn back. A mistake is hard to pick up. Time lost is—lost."

"Yes. I have heard men give that excuse for not putting off marriage."

As if she hadn't spoken, he went on. "I don't need to tell you what this winter has been. Spuds have gone down to nothing. Oh, what's the use of explaining. You do understand, Curley?"

"Yes, don't I know? But are prices and—things so decisive?"

"I am afraid they are for a while."

"Pete," one hand stole softly to his cheek. "Isn't it a girl's privilege to share?"

He moved the hand to his lips; then held it tightly in both his while his eyes sought again the far horizon. She stirred restlessly.

"Yes, later," he said at length. "But I would not let a bride of mine marry into debt. There will be enough to do without, even then."

"If you cannot sell your potatoes what about your sheep? You have some."

"A few. You will have to take my word for it."

NANCY drew herself away. She turned and on the edge of the cliff faced the canyon. For the first time she was conscious of a biting breeze that cut through her clothes and sent a cold chill over her. She saw, too, traces of snow under the sage and on the north slope of the tumbled boulders. Her hopes were doing queer cartwheels, but her head was high.

"Very well, if that is the way you feel about it. I hope it isn't just an excuse."



"GIVE ME YOUR HAND. WE CAN
MAKE IT FROM HERE IF WE ARE
CAREFUL." DOWN THE BROKEN
CANYON WALL PETE PICKED
THEIR WAY.

"Nancy Porter." The tone of the spoken words was her answer but she was young and heartsick with disappointment.

"Oh, I know. But you postponed it before. I don't believe in marrying on hopes entirely but you have a start, Pete."

The man started to tell her something but changed his mind and asked, "Do you want to live, always, like you are now?"

"No. I refuse to do it."

"So do I, my dear. That is why I am waiting. I couldn't cheat you of the right beginning. A bride has a right to new things—"

"A right beginning doesn't always count. Look at Dad and Mother."

"Yes," he conceded slowly. "It often happens that way. It depends on the man more than on conditions. Given a little time I can make it. When this slump is broken—"

She laughed harshly. "When the slump is broken, if it ever is, and prices go up, if they ever do."

"Besides," he went on unruffled. "I never saw a case yet where expenses didn't increase after marriage. There are—"

"Never mind saying it." She turned to look at him and her heart softened. Could she ever doubt him, this hard-muscled man, who had such threatening black eyebrows and inconsistently tender mouth. He must know what he was doing, still—

"Couldn't you get work?" she asked hopefully.

"Possibly, though I doubt it. I am having my brother Jon with me this summer. He hasn't been able to get anything."

"But you are older and trained."

"I might if I tried but I'm not trying. I am a farmer and intend to stay one."

Her quick temper flared. "If you starve in the attempt?"

"Watch out." He reached and drew her back from the edge of the cliff. "We haven't money for funerals right now, either. Moreover"—there came into his eyes a twinkle she well knew—"if you should marry into this debt and make yourself old and haggard at the start, I might soon be prowling around for a handsome gal."

"That's probably the reason now."

"Take that back."

"I will not."



WHY WAS IT SO MUCH HARDER THAN GOING UP? THEN SHE HAD SCARCELY NOTICED THE DANGER IN THESE JAGGED ROCKS. NOW EVERY STEP WAS A PERIL. MANY FOOTHOLDS BECKONED, BUT THE MAN CHOSE CAREFULLY.

"Take it back or I shall—"

"You shall what?"

With a little laugh he took hold of her with both hands and drew her near. The girl yielded to his embrace. His face bent to hers, then suddenly he straightened. His arms dropped to his sides.

"Let's go back."

The girl made no move. "You are a lovable mule, Pete Holverson, and a darn stubborn one. But just laugh this off if you can."

"I'll try."

"I am going to work. Somewhere, anywhere. I know if one wants work as—as terribly as I do—they can find something. Then in the fall I am going back to school. And if I do, I shan't stop until I am through."

"Is that all? Don't go without saying goodbye."

Exasperated by his seeming lack of concern, Nancy whirled to climb from the rock on which they were standing. He caught her roughly by the arm.

"If you break your neck you will not get to school nor to work. Wait."

IF THE girl had been less absorbed in her own problem she might have noticed the tension in his voice or the grim set of his mouth. He crawled down to a narrow shelf that clung to one side of the cliff. Reaching up he took her in his two arms and lifted her beside him.

"Give me your hand. We can make it from here if we are careful."

Down the broken canyon wall

Pete picked their way. Why was it so much harder than going up? Then she had scarcely noticed the danger in these jagged rocks. Now every step was a peril. Many footholds beckoned, but the man chose carefully. When she might have slipped and fallen, his strength held her steady.

At last, flushed, glowing with exertion, they reached the box-like canyon. Walking apart now, they turned upstream. About some springs that trickled from the canyon wall, a group of young people watched their approach. Down here, sheltered from the wind, it was spring again. The air was demanding. Nancy's discontent became insistent.

"Pete," she said suddenly, "Instead of putting off our marriage we will call it off."

"What do you mean?"

"Just that. There is neither rhyme nor reason in being bound to a dream."

There was not time to say more. They were nearing the group and a small black-eyed girl called,

"My word, you are slow. I am dying to tell you something but Lynn insists I wait until you get here."

They approached a sandy bar near where the spring water resolved itself into a small stream. On the bar a young man sat running sand through his fingers. Beyond

(Continued on page 120)

ILLUSTRATED BY
FIELDING K. SMITH

The Principle of

THE OLIVE BRANCH PETITION

By THE HON. ELBERT D. THOMAS

United States Senator from Utah



A FRIEND of mine who knows my respect for things Constitutional has just presented me with a photostatic copy of what, since John Adams' great sentence, "We have the olive branch in one hand and the sword in the other," has been called the Olive Branch Petition.

What is the Olive Branch Petition? In 1775, after the battles of Point Pleasant, Bunker Hill, Concord and Lexington, while Washington was with troops in New England, members of the Continental Congress drew up a petition to King George III asking him to use his influence to have Parliament repeal those acts which the colonists so objected to, and promising as a result of such action a lasting reconciliation between the colonists and the mother land. The petition was sent to England by Mr. Penn and Mr. Lee, Penn being the descendant of William Penn. These two patriots tried to deliver the petition to the king, but they were unable to do so and left it with the Secretary of the Colonies on September 1, 1775.

The Olive Branch Petition, signed as it was by those who became signers of the Declaration of Independence, headed by the same great name and the same signature, John Hancock, as the Declaration of Independence later was, is the forerunner of many eventful things which have taken place in the world, and contains a political principle which the fathers had insisted upon and which the mother country in the course of one hundred and fifty-six years learned to respect.

That principle, which became one of the reasons for the Declaration

of Independence and later the Constitutional reason which the colonists used for justifying the stand which they took against the mother country, was in substance that the laws which were to govern the colonies were to be made by the colonies themselves and not by Parliament, and that Parliament in turn should not have the power of veto over these laws.

The essence, then, of the petition is exactly the same as the essence of the Constitution itself, and what Constitutional teachers and the Tenth Amendment to the Constitution call the reserved powers; that is, the government under the Constitution shall be a limited one, and the government shall exert only those powers which have been granted to it. When the Tenth Amendment was adopted, this fundamental theory of our federal system became literally part of the Constitution, and it is from the reserved powers idea that our Constitution stands out so different from all the other Constitutions of the world. That is, nowhere in the American government, either in the states or the nation, is there complete power for government to do whatever it wishes. The complete power is reserved to the people. That, therefore, makes the American government not a government seeking to justify itself and to perpetuate itself, but one seeking to justify the needs of the people and to serve those needs.

It is in reality from these great reserved powers that the Supreme Court gets its justification for using its great theory of judicial review, for the Court strikes down laws on the theory that they are incompatible with the grants to government that the people have given in their Constitution.

Now this theory expressed in the Olive Branch Petition became the theory of the Declaration of Independence, the theory of our Constitution, the theory of the Tenth Amendment, the theory of the Virginia Resolutions, and in a most interesting way the theory on which the British Commonwealth of Nations today rests. When the League of Nations covenant was set up, the different dominions were given representation in the Assembly of the League along with the mother country. We in America felt that this was unfair because England seemed to have seven votes where we would have only one. It was, though, in the League Covenant that the British Empire became conscious of the fact that their empire had ceased to be quite that and had actually become a commonwealth of nations.

FROM 1921, or from two years after the League Covenant was set up, British statesmen representing the mother country and the dominions counseled together at different times for over ten years and as a result of those consultations there came in 1931 the Statute of Westminster which is, in reality, the written Constitution of the British Commonwealth of Nations. This statute, like the Constitution of the United States, is not long; it is not cumbersome; but it lays down mighty principles. The three brief paragraphs representing these great principles constitute probably a law of as great significance in the economy of time as our great Constitution has become. These principles may be expressed as follows:

First, the expression "Dominion" is to mean the Dominion of Canada, the Commonwealth of Australia, the Dominion of New Zealand, the

Union of South Africa, the Irish Free State, and Newfoundland.

Second, no law made by the Parliament of a Dominion shall be void or inoperative on the ground that it is repugnant to the law of England, and the Parliament of any Dominion shall have the power to amend or repeal any act of the British Parliament made a part of the law of the Dominion.

Third, no act of the British Parliament shall be deemed a part of the law of a Dominion unless it is expressly declared in the act that the Dominion has requested, and consented to, the enactment of the law.

Latter-day Saints, always accepting the theory of purposefulness in creation, have seen that in the establishment of this nation, principles closely related to those which we call divine became part of our fundamental law and, therefore, we revere the Constitution and the Declaration of Independence and in turn, too, we revere the principles upon which these great documents were based. Probably no people in the whole world will recognize more strongly than do the Latter-day Saints the significance of the Act of Westminster. Great things indeed come from smaller things that are deemed insignificant.

And while on this subject I cannot refrain from carrying this thought a little further. In the Neutrality Resolution of 1936 there appear these words, and they have

been retained in the permanent law which went into effect May 1, 1937:

This resolution shall not apply to an American republic or republics engaged in war against a non-American state or states, provided the American republic is not cooperating with a non-American state or states in such war.

The reason for this pronouncement is this: Every thoughtful man knows that America is not going to be neutral if some non-American state should attack some American state. We have had a hundred years of various kinds of thinking about what we call our Monroe Doctrine. Latin American states did not remain neutral after we went into the World War. And if for no other reason than to be responsive to that idea, it was right for us to make the declaration we did in our neutrality act.

THE Monroe Doctrine, whether considered as an altruistic expression, a defensive measure, a reciprocal relationship, or a regional understanding, is still of our making and depends upon us for its perpetuation. It was never a static proposition and it never will be, but the suggested concept of allowing it to evolve into the sisterhood of American republics and making it just that, gives it an all-American ideal in very fact. With this changed attitude the responsibility for its maintenance no longer rests upon us; it rests upon the whole of North and South America—a union of

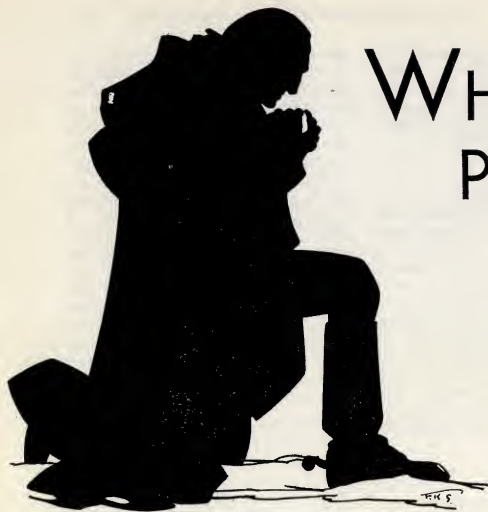
spirit, a union of hope, a union of aspiration; a dream of a Bolivar come true; a dream even better than Bolivar's, for Bolivar thought in terms of a political unity. To us that thought seems and is an anachronism, for we know today a better and a surer unity. It is the bond of the spirit, a bond of mutual endeavor, a bond of mutual helpfulness. I shall leave this thought by reference to the question, shall we live on our neighbors or shall we live with our neighbors? If we turn that changed attitude into a positive peace program for the Americas and continue to hold open the invitation for Canada to join us as an American republic, we have a positive, active peace policy for the Americas.

Thus, we may have a key to better world conditions built upon the spirit of the Olive Branch Petition which actually provides for cooperation between state entities without destroying their independence and individual actions. It took Great Britain one hundred and fifty-six years to learn a lesson and to appreciate political wisdom which the fathers expressed. I wonder if the world will take one hundred and fifty-six years to learn the simple lesson and this simple principle of bringing about cooperation without destroying national independence of action.

Is it not the essence of the Gospel that the cooperation of the many is attained in the seeking of a given objective but at no time is the individual agency destroyed in the accomplishment of that objective? As with nations so with individuals. You can have the great democracy of the Gospel theory and the American theory. The liberty of the individual entity is stressed and his rights and his agencies never destroyed; or you may have the totalitarian state or the forced theory that the whole is greater than any of the parts, and the individual, either person or entity, can only be thought of as a fraction of the whole. Democracy is a combination of individual entities. The totalitarian state is a whole with each person merely a fraction of the whole. American political theory as expressed in our federal system is one made out of many, but the one still retains its entity. It is supreme in the spheres in which the people wish it to be supreme and the national government is supreme only in the spheres in which the people have allowed it to be supreme.



WAR FOR INDEPENDENCE PLAQUE COMMEMORATING THE BATTLE OF HARLEM HEIGHTS WON BY WASHINGTON'S TROOPS SEPTEMBER 16, 1776.



WHEN STATESMEN PRAYED . *for* GUIDANCE

A STORY OF THE FRAMING OF OUR CONSTITUTION, AND A YOUNG MAN'S VIEWS ON PRAYER TODAY.

BY
LANE W. ADAMS

NOT many years ago it was the custom to hold a family prayer circle and men in high places petitioned God for His divine favor, but of late we seem to be getting away from this ennobling Christian principle. Prayer is a source of power; all truly great men have been prayerful men. Nothing of lasting value has been accomplished, except through prayer. If prayer were a special gift only to be exercised by our priest or bishop, how eager we would be for that privilege, but it was meant that all should pray.

A prayerful man is seldom unethical in his relationships with his fellow men. No man can habitually pray with a sincere heart and at the same time be guilty of unchristianlike conduct. A man who has the habit of prayer is honest and charitable. He knows how fallible is the reasoning of man alone. If one will acquire this habit and throughout his life be religious in its practice, he will not go far wrong—he cannot if he be an individual with a conscience. And yet the habit is difficult to acquire. So many times we would rather jump into bed without first kneeling to pray, unless, perhaps, there is serious illness in our family or for some other reason we need the assistance of a Power beyond our own. Then we are constrained to pray with all the fervor of our souls. Why not travel the avenue of prayer continually, then in an hour of darkness we will know the way to God.

Not until a prayer was offered did one of the most significant assemblies of all time hit upon a common purpose, and at that time Benjamin Franklin on the last day of the fifth week arose, and addressing George Washington and the wise men assembled in the Constitutional Convention, said:

Mr. President, the small progress we have made after four or five weeks' close attention and continual reasoning with each other, our different sentiments on almost every question, is, methinks, a melancholy proof of the imperfection of human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolutions, now no longer exist, and we have viewed modern states all around Europe, but find none of their constitutions suitable in our circumstances.

In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Light to illuminate our understandings? . . .

I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall

be divided by our little partial, local interests, our projects will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, or conquest.

I therefore beg leave to move:

That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

And from then on they began to make progress in the framing of our Constitution.

Perhaps this procedure will help us today in our gropings—in the affairs of our nation, and in our personal lives.—*From the Youth Education Series.*





ANNIVERSARY DINNER

By LOLA DIAZ

A
SHORT
SHORT
STORY



THEIR honeymoon had been spent in New Orleans. Memories of that enchanted month hovered around Elsie tonight as she peeked into the oven; beat eggs to a golden froth in preparation of this, their first anniversary dinner.

It was like pictures in her mind: Steve opposite her at a window table, flowers between them. Madame Barbier, genial owner of the family hotel, was herself bringing their dessert, a pineapple soufflé.

"So you will not quite forget us, little bride, here is the recipe for this soufflé."

"Your favorite dessert, Steve. We'll have it often. But no. Better keep it for a great occasion—our first anniversary dinner!"

"Okay, honey. She's full of whimsies, Madame, but I like 'em."

"It will bring back so much, Steve!"

Madame Barbier's shrewd eyes softened, "Oh, beautiful, gay youth!"

They had youth, yes, but not always was youth beautiful and gay. Elsie shook her curly head. Hadn't the past year brought unexpected family burdens? Hadn't Steve feared for his job? She looked back to dejected homecomings from the office; to brooding silences—irritation, even—instead of the lively chatter that was their right. Elsie had tried to tune her moods to Steve's. It hadn't been all gloom, of course, but there had been too much of it.

Tonight, she would forget all dreariness! Tonight, a new mood would be theirs. She'd say, bringing in their dessert: "Remember, Steve, a year ago—" The magic would work. Gay days, gay plans recaptured, even for one evening, would offset the stern reality of the

past months; would make them forget the drabness and frets that might, in time, weaken a man's love—

His key in the lock! Elsie dashed out, her smock revealing a blue chiffon dress. This was to be a dress-up affair.

Steve was hugging a green parcel. Oh, happy day that brought that light into his brown eyes! He looked younger; less driven than usual.

"I've two surprises for you, El." She'd arranged they should offer their gifts at dessert. A tiepin waited for Steve in the living room.

"O-o! Your things are all set out, dear. Dinner'll be ready when you are. Got our tickets?" They were to hear a famous visiting singer.

Contrite silence, then: "I could kick myself. We've been so rushed, all day. I'll phone." But the hall was sold out.

"Never mind, dear. We'll go somewhere else," Elsie said, noting the tired lines around his mouth.

During dinner, she talked gaily. Steve, festive with the daffodil she'd pinned on his gray suit, praised the lace and flower-decked table. "And what a cook!"

Now, he was laughingly reaching for the green package. Elsie darted into the kitchen; to the stove. Had she turned it too high? No! Frothing deliciously in its pyrex dish, the soufflé promised a rare treat.

An embroidered cloth around the dish, an impatient foot at the swinging door, Elsie's breath came short. Childish! Of course, but enchanting!

At last, the dramatic moment. "Steve, this soufflé—New Orleans—Our table by the window." Not what she'd intended to say, but enough to quicken memory.

"Sure. That dessert looks wonderful, honey, but—" Steve grinned sheepishly, "I'd rather wind up with crackers and cheese, if you don't mind."

ELsie set down the dish—heavily. Her cheeks burned. Her throat felt dry. She had not expected that Steve would remember off-hand their amusing pact. But neither had she looked for this complete blankness. For a memory wiped so clean that not a ripple, not a stir of emotion answered her direct reminder. Suddenly she saw Steve in a new light. He was not the young husband she had frolicked with in New Orleans, this self-centered young man who had let worry crowd out days of laughter and beauty. Life would go on as usual outwardly, but in Elsie's heart there would be a withdrawal. She couldn't help it.

Silently she set crackers and cheese before Steve.

"No dessert, Elsie?"

"It's spoilt. See?"

She took the flattened soufflé into the kitchen; dumped it into the sink.

Now, the gifts. Elsie brought Steve's pin; exclaimed over the suede and silver handbag he'd brought her. She dutifully returned his kisses. But everything was flat. Flat!

"Don't go, El." Steve's arm was around her. "Behold Steve Merritt, head accountant of our firm! Mr. Holt was grand. Said I'd made good during a hard year—"

"You did. You deserve promotion."

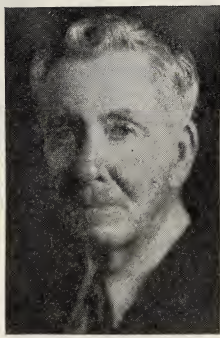
He laughed none too steadily. "I deserve it, you say? // How long would I have lasted without you to bolster me up? To put heart into me when I felt like flopping? And I so often bearish—"

"Why, Steve!"

"If I could tell you!" He held her closer. "It's meant everything, coming home to you. Talking things over. Resting when I was played

(Concluded on page 116)

THE STORY OF OUR HYMNS



JOSEPH LONGKING TOWNSEND

By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

The names in parenthesis are those of the composers of the music:

"Beautiful Words of Love," (Edwin F. Parry); "Choose the Right," (Henry A. Tuckett); "Hope of Israel," (Wm. Clayson); "I Do Remember Thee," (Edwin F. Parry); "Kind Words are Sweet Tones of the Heart," (Ebenezer Beesley); "Let Love Abound," (Evan Stephens); "Little Lispers," (J. Hosler); "Nearer, Dear Savior to Thee," (Wm. Clayson); "O Thou Rock of Our Salvation," (Wm. Clayson); "O, What Songs of the Heart," (Wm. Clayson); "That the Lord Will Provide," (Evan Stephens); "The Iron Rod," (Wm. Clayson); "The Day Dawn is Breaking," (Wm. Clayson); "What Prize Shall Be Your Reward," (Ebenezer Beesley); "When Jesus Shall Come in His Glory," (J. M. Chamberlain).

THE AUTHOR

BORN in Canton, Bradford County, Pennsylvania, August 9, 1849, Joseph Longking Townsend spent his boyhood days on a farm. His education at the West Side High School of Cleveland, Ohio, Girard, Kansas, Kitter and University of Missouri, included algebra, physics, rhetoric, drawing, architectural and mechanical drawing, Latin, Greek, and landscape gardening. At twenty-one he was the initial student at the Agricultural College of Missouri, was offered a professorship there, but on account of illness was prevented from accepting the position. A change for the benefit of his health brought him to Salt Lake City on August 8, 1872, and six months later he joined the Church. He taught penmanship at Morgan's Commercial College; became principal of the high school of Payson, and there married Miss Alta Hancock by whom he was blessed with eleven children.

Brother Townsend conducted a drug and mercantile business at Payson for fifteen years, then served two years as teacher of penmanship at what was then called the Brigham Young Academy, at Provo, and later accepted a position as manual training teacher in the Salt Lake City

KIND WORDS ARE SWEET
TONES OF THE HEART

Joseph L. Townsend

LET us oft speak kind words to each other,
At home or where'er we may be;
Like the warbling of birds on the heather,
The tones will be welcome and free.
They'll gladden the heart that's re-
-pinning.
Give courage and hope from above,
And where the dark clouds hide the shining,
Let in the bright sunlight of love.

Chorus.

O the kind words we give shall in memory live,
And sunshine forever impart;
Let us oft speak kind words to each other,
Kind words are sweet tones of the heart.

Like the sunbeams of morn on the mountains,
The soul they awake to good cheer;
Like the murmur of cool, pleasant fountains,
They fall in sweet cadences near,
Let's oft, then, in kindly-toned voices,
Our mutual friendship renew,
Till heart meets with heart and re-
-joices,
In friendship that ever is true.

xxv. The Songs of Joseph Longking Townsend

A LARGE number of our most popular Sunday School songs, many of them sung in our regular religious services, were written by Joseph L. Townsend and set to music by a number of our composers.

One writer has said that "there is no better viewpoint to study the development of the reactions of Christian belief than that offered by hymnody;" and another, writing specifically of Mormon music, already quoted in this series, says, "Mormon history reads more like a romance than a reality, and the hymn book presents almost every phase and important event of that history as embedded in contemporaneous hymns and songs". It may be added that there is probably no phase of Mormon history or theology that has not been developed in songs and hymns. This tendency is nowhere more strikingly shown than in the songs of Joseph L. Townsend, for they cover the subjects of love, fealty, valor, rewards, reverence, restoration, the Lord's bounty, adoration of the Savior, and other themes.

The following songs, written by him, are published in *Deseret Sunday School Songs* except "Reverently and Meekly Now," which is found in *Latter-day Saint Hymns*.

High School. He is a devoted Latter-day Saint and fulfilled a mission to the Southern States. He is the author of many beautiful poems and his songs will keep him in reverence for all time. He is now in his 88th year, living with his family in Los Angeles, California.

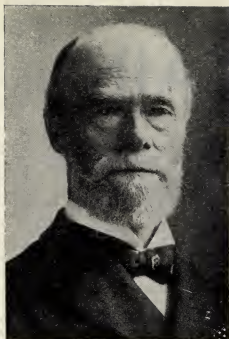
Of all the authors credited with songs printed in the *Deseret Sunday School Song Book*, he and Sister Lula Greene Richards are the only two now living.

Brother Townsend is one of those who seek retirement in home life rather than publicity but at the solicitation of the writer, he very kindly furnished the information concerning the origin of a few of his songs,—the motive for writing them.

"Let Love Abound" was produced to counteract too many frivolous and critical groups in our villages.

"Nearer, Dear Savior, to Thee," Brother Townsend calls his own heart song.

"Beautiful Words of Love" was the response to the good sentiments



EBENEZER BEESLEY

expressed and beautiful songs sung at a conference of the Latter-day Saints.

Actual work in a large Sunday School suggested the need of better order while partaking of the Sacrament and "I Do Remember Thee" and "Reverently and Meekly Now" were written for the express purpose of quieting the nervous disorders of many pupils. Edwin F. Parry and Ebenezer Beesley were happily inspired to write suitable musical settings for the words. These songs helped to create a reverential feeling, and had much to do in creating the beautiful atmosphere now universally maintained in the Sacrament services of our Sunday Schools.

"O What Songs of the Heart" is an inspiration intended for a light at some of our doleful funerals.

"That the Lord Will Provide" was suggested by an old hymn from England entitled "Though Troubles Assail and Dangers Afright"—setting the same theme in modern thought.

"What Prize Shall be Your Reward?" was formed as an appeal to those of our faith who are not accepting their privileges.

"Kind Words are Sweet Tones of the Heart," one of the most popular and appealing of Brother Townsend's songs, was composed while he was laboring in the superintendency of a very large Sunday School. He heard a number of fault-finding remarks among the people. It occurred to him how much finer it would be if he could hear kind words spoken oftener. With this thought in mind he wrote the song which has been translated into many languages. Some have called it his best sermon. It is said that it stopped the gossiping tongues of the people

O THOU ROCK OF OUR SALVATION

Joseph L. Townsend

O Thou Rock of our salvation,
Jesus, Savior of the world,
In our poor and lowly station
We thy banner have unfurled.

Chorus

Gather round the standard bearer
Gather round in strength of youth;
Ev'ry day the prospect's fairer,
While we're battling for the truth.

We a war 'gainst sin are waging.
We're contending for the right,
Ev'ry day the battle's raging,
Help us, Lord, to win the fight.

Onward, onward, we'll be singing,
As we're marching firm and true,
Each succeeding battle ringing
Earnest of what we can do.

When for all that we've contended,
When the fight of faith we've won,
When the strife and battle's ended,
And our labor here is done,

Last Chorus

Then, O Rock of our salvation,
Jesus, Savior of the world,
Take us from our lowly station,
Let our flag with Thee be furled.

and produced a kindlier feeling in the town where he lived.

"The Iron Rod"—the word of God—is based upon the dream or vision of Nephi recorded in chapter two of the Book of Mormon which will be studied by 100,000 Sunday School and Mutual Improvement members this year.

When Brother Townsend was asked by the writer to give the origin of "When Jesus Shall Come in His Glory," he hesitated because of its sacred import to him. However, he left it to the writer's judgment. It is so lovely that it is reproduced here in his own language:

"Since I became a member of our Church, in January, 1873, I have been instructed in my faith with many gifts of the Holy Spirit, and among these have been many remarkable dreams and visions.

"It was after a wondrous vision of the advent of our Savior that I wrote the lines describing the events in the order therein presented.

"The vision placed me on a wild open prairie with no buildings or improvements in view. The time seemed to be early summer, for the abundant flowers were in bloom. With me was a group of Church officers, all in the usual apparel of present fashions, and without banners, flags, or insignias of costume. Yet we were all aware of the great events soon to be displayed.

"A solemnity prevailed that hush-



WILLIAM CLAYTON

ed all conversation, and our group of brethren was intently gazing at the great masses of brilliant clouds approaching from the eastern horizon. When this wondrous pageant reached the zenith, our group of brethren saw Angels and Saints within this glorious sheen of vapor, while it settled down till just above us.

"Then, one whom we recognized by His glorious and majestic appearance, descended and joined our group who were all officers of the holy Priesthood.

"The long-expected King and Savior greeted us. He called by name and embraced and gave a holy kiss to the brow of each brother, while He gave to each the boon of the Comforter, the assurance of Celestial glory.

"This was our reward of approval. My brethren were filled with an ecstasy of joy, and from the heavenly Host above came the songs of joy that announced again, 'On earth peace, good will toward men.'

"The wondrous vision closed. Awakened in the mortal sphere again I felt the superb thrills of happiness that few men have ever attained. As a lesson in life's progress it has ever been retained in memory; as a comforter it has blest and sustained me for over half a century."

Joseph L. Townsend has rendered a distinct service to His Church and people by his Gospel messages given in song.

EBENEZER BEESLEY

LISTED eminently among the pioneer composers of the Latter-day Saints is the name of Ebenezer Beesley. Many popular and praiseworthy compositions came from his tuneful pen and will be treated in

(Concluded on page 119)

The OUTLAW of NAVAJO MOUNTAIN

By ALBERT R. LYMAN

The Story of Posey, Last Pah-Ute Outlaw

THE STORY THUS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey) the central character of this story was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitseel, a son of the ousted Navajo, was Posey's most bitter enemy. In the midst of this tense situation in 1879, a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskell was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Poke, the Pah-Ute leader. This brief interlude marked the beginning of the smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "Skunk," and so referred to him. During one period of tribal disorganization, Toorah, Posey's beloved, disappeared with her brothers, and all Posey's searchings for her were in vain. Posey finally secured vague information concerning Toorah's whereabouts, and these two lovers madly dashed for freedom. The new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and in great haste threatening gave way to surliness. Posey now entered upon the most recklessly happy part of his life. But shortly later, in an act of playfulness, occurred the greatest tragedy of Posey's life—the shooting of his beloved wife by his own hand. His unbounded sorrow was made more terrible by the avenging pursuit of Toorah's brother, Poke. But the two met under circumstances which enabled Posey to save Poke's life, wherefore Posey was relieved of further vengeance on that score by agreeing to pay a high indemnity and by agreeing to marry another of Poke's sisters—a disagreeable superannuated maiden—which circumstances began another career of heckling evil. Later a handful of Mormon settlers from Bluff captured Posey in a humiliating manner, put him in irons and brought him before a justice of the peace, where he was bound over to appear at the next session of the district court. By a ruse Posey later escaped and went into exile at Navajo Mountain. He was shaken by his first personal experience with white man's justice and sent word to the inhabitants of Bluff, asking their forgiveness and pledging to mend his ways. The charges were withdrawn and Posey returned to the community on temporary good behavior. But as terror of his exile began to fade, the humiliation of it loomed greater in his mind and he took steps to see that it would not happen again by going to Colorado to purchase a long range gun, and by learning how the recently installed telephones could be used and how communities could be separated by cutting wires. Thus prepared, he returned to his old ways with a vengeance. In the midst of this situation Poke's son, Tse-ne-gat, was accused of robbing and killing a sheepherder. Peace officers came to arrest him. In the skirmish that followed, both Pah-Utes and whites were killed. Posey had treacherously used a flag of truce to protect himself while he gained shooting position. General Hugh L. Scott was sent out from Washington to represent the government in this tragedy. Poke, Posey, Tse-ne-gat, and Jess Posey were taken to Denver for trial. Royally treated and exonerated, they were released by the government and sent home. This generous treatment they interpreted as an act of weakness, and began to plan further misdeeds. With an increasing belief in his own immunity from all punishment, Posey acquired another long range gun, traveled a long distance to purchase a horse that was superior to anything in the San Juan Region, and in other ways prepared for the inevitable conflict that was destined to come. His preparations, however, were interrupted by another gambling affray with Bitseel in which Posey's prize horse was involved and from which he extricated himself by striking Bitseel with the butt of a revolver and dashing for freedom—thus postponing another final meeting. Then Posey's activities were spent in organizing and firing to violence the hoodlum element of the tribe—an element, which having been inspired to violence proved embarrassingly difficult even for Posey to control. Finally Pahneab, a young leader of the hoodlum element, was arrested with Dutchie's boy and brought to trial for holding up a sheepherder at gun's point. Posey entered the schoolhouse courtroom and during the noon recess aided the defendants to break for liberty, with Sheriff Oliver in full pursuit. Quickly organized posses rounded up many Pah-Utes whom this quick explosion of events caught unaware in Blanding. Posey hastened to organize his tribe for flight, but found that his leadership was not fully accepted. Many were reluctant to take the Big Trail while their kinsmen were held captive in Blanding, and others refused to move without notifying Poke, who was living aloof from the tribe at Recapture. These embarrassments to Posey's position caused costly delays and damaging concessions on his part. After the tribe was finally under way—still without Poke—and after several light

skirmishes with posses, Posey returned to Blanding by night to discharge a costly promise to the tribe that he would effect the escape of his captive tribesmen, but found them safely stowed away in the basement of the schoolhouse with heavily armed guards at every entrance, and so was forced to return to his tribesmen in humiliation; but they, in the meantime, with rattle-brained generalship, had permitted themselves to be maneuvered into a precarious position, and in the skirmishes that attended Posey's rejoining his people he was wounded twice in the hip and Pahneab was killed, after which the posse returned to Blanding for reinforcements. Posey, wounded, rejoined his mutinous people and with a fresh snowfall revealing their every movement, they sought a place of safety on Comb reef. Morning found two safety of twenty horsemen each, one from Blanding and one from Bluff, approaching the Pah-Utes, who hastily abandoned a much needed breakfast and scattered in disorder leaving their food and other belongings behind. Posey was separated from his people, most of whom the posse captured, disarmed, and returned to Blanding after pursuing them for two days over cliff and mountain without meat, drink, or shelter.

CONCLUSION

THIS was the fifth day of the fight. The people of San Juan had been compelled to finish the job themselves—no time for anyone to help or interfere from the outside. The distracted situation had left the people no alternative but to proceed on their own understanding born of forty years' experience, and to



SCOTTY,
POS-
ING FOR THE
AUTHOR.

do what they knew was necessary for the permanent settlement of the old trouble. The Mormons had raised a generation of men there in San Juan who knew the rocks as well as the Pah-Utes knew them, and it became their privilege and their duty to do what had often been attempted but never done before.

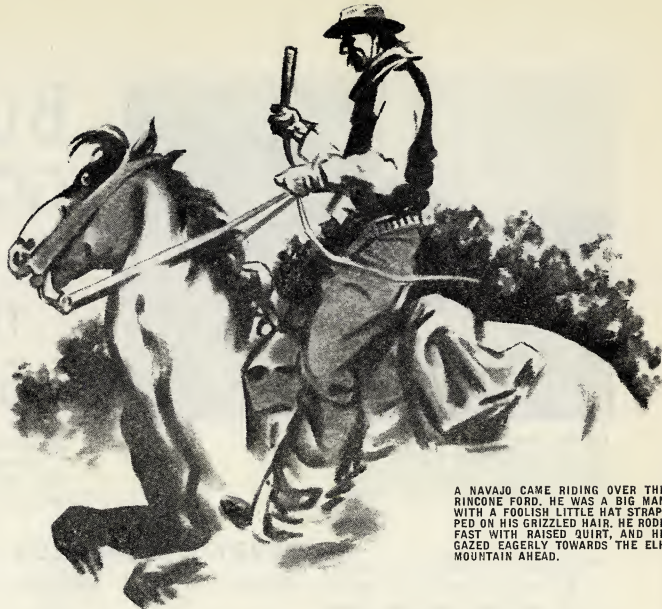
State and federal officers were due to arrive in Blanding that day, but it was too late for any outside interference to upset the wholesome lesson already delivered to the Indians. They had learned more in the last five days than ever before in their history.

While the roundup waited in the Comb for the trucks, they allowed some of the squaws to hunt lost goats and other things left in the stampede from the island. It was not considered necessary to watch where they went, nor to take any precaution about their return. They knew when it was meal-time, and they wouldn't be absent then for the price of a horse.

Two squaws tracking goats southwest of the island heard someone call from the cliff to the south, and climbing up they found Posey in a little cave near the top. He had been hiding there since he parted with his black mare. He drank from a little seep in the ledge and subsisted on what he had salvaged from that pretentious but unhappy breakfast left near the fire by his people. He was too lame to move far from his hiding place, and he leaned heavily on a big stick.

He listened in torture to the account of the capture of his people. Dark, dark prospect! Yet of the darkest phase of his predicament the two women had said nothing to him, though they talked of it with each other as soon as they got out of his hearing. They could hardly wait to tell what the men of the tribe wanted so much to know: where to find Posey, the bad medicine man.

The trucks came sputtering up



A NAVAJO CAME RIDING OVER THE T RINCONE FORD. HE WAS A BIG MAN M WITH A FOOLISH LITTLE HAT STRAP- M PED ON HIS GRIZZLED HAIR. HE RODE K FAST WITH RAISED QUIRT, AND HE GAZED EAGERLY TOWARDS THE ELK MOUNTAIN AHEAD.

the sandy wagon track and took all the Pah-Utes away, leaving the region empty and silent. No one stayed at the Karnell ranch, and no human being, red or white, lingered between Posey and his dire, jagged horizon. Aside from the plaintive cry of cedar-birds, winging their way at wide intervals over his solitude, he heard only the sigh of the winds through the trees and over the cliff above him. He heard it every day, and he heard it still when he listened in torture for sounds in the night.

WHEN those truckloads of renegades reached Blanding they joined the rest of their people in the "bull pen" surrounded by armed guards. Inside that closely-built barb-wire fence, eight feet high, they could indulge as much pride and self-respect as a herd of steers in a corral. No such humiliating come-down had ever been known to them before, nor to any of their ancestors.

The news of Posey's whereabouts went through the tribe like water through a dry sponge. They discussed it during their fifty-mile ride in the trucks, they told it to their people in the "bull pen." They had it on their tongues and in their cryptic idiom, even while they swore in pidgin English with the next breath that they knew nothing at all of what had become of their general.

The second wife and the two grown sons heard the murmurs of

angry blame from the tribe: Posey by his insistent cajolery had wheedled them into the most distressing and humiliating experience of all their history as a people. He had made more bad medicine than Bridger Jack and Kane and all the other witches put together.

He had not only led them to shame and defeat and disaster, but his extra bad medicine had cast over them a devilish spell which rendered them powerless to shoot straight, and then powerless to shoot at all. If ever they got their freedom again, he would pay the price for all this evil. Possibly he would starve to death or die of his wounds before they could reach him. Let him die!

That little hand-sized cloud had come in big and black and bristling with lightning from the distance, but Posey could not hear its thunder or see the depth of its gloom. He lived his wretched hours of banishment in fear and trembling for dangers far away and never to come.

The second wife, annoyed that she had not been one to hunt goats on the island, represented that she had lost a valuable milch doe, and thus obtained permission and a horse to go hunting. She went straight to her ill-fated lord in his solitude. She left with him the little sack of grub brought along for her dinner, but she didn't by any means fail to remind him that his disaster had

(Continued on page 124)



JACK FLY AS HE LOOKS TODAY.



PRESIDENT GRANT SINGING WITH THE ROCCHDALE GREYS DURING THE CENTENNIAL CONFERENCE. BEFORE EVERY GAME THE TEAM MEMBERS GATHER AT HOME PLATE AND SING THEIR TRADITIONAL BATTLE SONG WHICH GOES: "AND OUR BASEBALL TEAM IS RARIN TO GO. . . ."

BUILDING GOOD WILL IN BRITAIN THROUGH SPORTS

BASEBALL, BASKETBALL, AND OTHER RECREATIONAL ACTIVITIES WIN FAVOR FOR THE CHURCH WITH PRESS AND PEOPLE.

BY

PARRY D. SORENSEN

Associate Editor of the "Millennial Star"

THESE Latter-day Saints neither drink nor smoke, and their condition shows it." Millions of radio listeners heard Dick Cartwright make this statement one night last March when a team of Latter-day Saint missionaries from London played Hoylelake Y. M. C. A., champions of England, in a basketball game that was broadcast over the London Regional Program of the British Broadcasting Corporation.

"Do you know that the Rochdale M Men train on our 'American Specials?'" says a sign in a milk bar in Rochdale. The same milk bar also has a drink called the "M Men Special."

These are two examples of many that could be cited to illustrate the widespread publicity for the Church and public favor that has been gained in England during the past three years through the activities of missionary and M Men baseball and basketball teams. America's national winter and summer games are becoming more popular with every passing season, and Mormon missionaries have been playing one of the major roles in bringing these sports before the sporting public of Great Britain and popularizing them. It has proved to be an effective means of making friends and spreading the Gospel.

Last year six Latter-day Saint teams played baseball in regularly organized leagues in England. Two of them, Catford Saints and Rochdale Greys, composed entirely of missionaries, competed as the only amateur teams in otherwise profes-

sional leagues, the London Major and North of England leagues, respectively. The other four, comprised of both missionaries and M Men, participated in amateur leagues. They are the Hull, Bradford, Rochdale, and Birmingham M Men. (See *The Improvement Era*, October, 1935, for the story of the part Mormon missionaries played in the organization of baseball in Great Britain.)

In their first year of baseball competition (1935) the London missionary team, known as the Latter-day Saints, defeated the Rochdale missionaries for the National title, and thereby became the country's first baseball champions. In addition to the national trophy, the Saints won two London cups. The players received individual replicas in all three instances.

With the impetus of the successful season in 1935 spurring them on, the National Baseball Association decided to professionalize the London and North of England Leagues in 1936. Six of London's largest stadiums sponsored teams in what was dubbed the London Major League. Catford Stadium, in Southeast London, sponsored the Latter-day Saints in the Major League, and they became the Catford Saints. Last year they played under the same name, under the sponsorship of Mr. F. C. Benstead, manager of the Catford Stadium. Up north, the Rochdale team again entered the North of England League and, like the Catford Saints, were the only amateurs in their circuit. A team of missionaries and M Men was also organized to participate in the amateur league as well. The former

THESE FOUR MISSIONARIES WERE CHOSEN TO PLAY ON AN ALL-LONDON BASKETBALL TEAM AGAINST AN ALL-BIRMINGHAM TEAM. THE GAME WAS BROADCAST OVER THE B. B. C. LEFT TO RIGHT ARE ELDERS DELOS A. ROWE, EDMUND M. EVANS, WILFORD A. KOWALLIS, AND PARRY D. SORENSEN.



team is called the Greys and the latter the M Men.

During the 1936 season, Catford Saints reached the finals of the National Cup competition for the second successive year, only to bow to White City, 5-9 in the final, thereby relinquishing the John A. Heydler Cup they had won the year before. The Heydler Cup is named for its donor, the former president of America's National League. The game was played in the huge White City Stadium, scene of the Olympic Games in 1908. The Saints reached the national quarterfinals during the past season, being ousted by the Romford Wasps, London Major League champs.

Rochdale Greys have been North of England champions for the past two years. They won the North of England League title from the Oldham Greyhounds on August Bank Holiday of 1936 in a match that was broadcast over the Northern Regional Program of the British Broadcasting Corporation. Last year they again beat the Greyhounds to win the North of England Cup. Individual replicas of the Cup were awarded each member. The Greys also reached the semifinals of the National Cup last year, losing to Hull, ultimate champs, by a score of 3-5. Incidentally, Elder Charles W. Hailes, a missionary laboring in Hull, played shortstop for the champions.

But the Catford Saints and the Rochdale Greys are not the only title-winning aggregations among the Latter-day Saint teams in England. For the past two seasons the Bradford M Men have won the Leeds Amateur League laurels, and the Hull M Men accomplished a similar task in their league.

LATTER-DAY SAINTS BASKETBALL TEAM
Front row, left to right: Elders O. Meredith Wilson, Dean W. Francis, Delos A. Rowe, and Frank A. Martin.
Back row: Edmund M. Evans, Parry D. Sorensen, and Richard S. Tanner.



PRESIDENT GRANT PITCHING THE FIRST BALL IN THE GAME BETWEEN ROCSDALE GREYS AND LIVERPOOL CALEDONIANS AT THE CENTENNIAL CONFERENCE.

Typical of the newspaper articles which appear regularly in the press is the following excerpt from one in the *Kentish Mercury* alongside of which was a full length picture of Elder Dean W. Francis, coach and captain of the Catford Saints:

Catford Saints are the only amateur team in the League. They are composed of Latter-day Saint missionaries from the Western part of America, who are in England for a period of two years. They are drawn from every walk of life and temporarily desert their work at home to perform missionary service for their Church, entirely at their own expense. They play baseball as a recreation, as a means of making friends. All of them learned the game in America, where it is played in the schools much the same as cricket in this country.

The coach and captain of the Saints is Dean W. Francis of Santa Ana, California, who runs an orange farm in America. Delos Rowe, third baseman, hails from Idaho, where he is a cowboy. One member of the club, Brigham Young the Fifth, is a direct descendant of the famous Mormon leader.

From London's *Daily Mirror* comes the following clipping:

Although only four members of the crack Rochdale Greys baseball team of last season remain to battle for this year's honors on the diamond, the North of England League pennant holders are not downhearted by a long chalk.

No sir! New talent has come in to fill the vacancies, and to use a line from their own battle song, "Our baseball team is rarin' to go."

This all-American side, which, besides being a team of champion ball players, is also a team of Mormon missionaries, has been robbed of a number of last year's star players who have returned to their homes in Utah after doing their term of missionary work in this country, while others have been transferred to other Mormon centers.

New men have crossed the Atlantic to



SOFTBALL IS BECOMING POPULAR IN ENGLAND. TOO. THIS IS THE NORTHAMPTON M MEN TEAM, WINNERS OF THE PRESIDENT'S CUP FOR THE PAST TWO YEARS.

Front row, left to right, are Elders William W. Rainey, Le Roy B. Skousen, Branch President William G. Bennett, Elder Howard D. Anderson, and John Drennan. Back row, Nat Sepinwall, Ted Rose, Albert Lloyd, and Ted Lord.



LATTER-DAY SAINTS BASEBALL TEAM
(CATFORD SAINTS)

Front row, left to right: Elders Max Duffin, Marvin J. Ashton, Christian J. Draayer, Bruce Hanks, Adrian W. Cannon, Richard S. Tanner, John F. Kimball.

Back row: Elders Dayton Hughes, Ivan Voorhees, John B. Hope, Brigham S. Young, Dean W. Francis, coach and captain; and Parry D. Sorensen.

take their places as missionaries and players and the Greys look to have a rip-snorting outfit all ready to go to work.

Of the old timers, back row slugger Vernon A. Cooley, the Lancashire County player and star shortstop, is coach this year and will probably don the guards and catch.

For concrete evidence of the results accomplished through sports, one need look no farther than Rochdale, home of the Greys, and the city where most sessions of the British Mission Centennial were held. Rochdale is a comparatively small town of about 90,000 population, and the members of the baseball team are more or less known to the entire city. "Bobbies" on the street corners ask them how the prospects for the next game look; bus drivers make similar inquiry. The town paper, which three years ago wouldn't accept a paid advertisement from the "Mormons," last year devoted an entire page to the team and its activities. In less than a year there have been almost fifty new members converted to the Church in Rochdale. Friends and investigators became so numerous at the meetings last year that it became necessary to buy a new Branch hall. A baseball dance sponsored by the team and held just before the first game of the season drew more than seven hundred people to the largest dance hall in the city and a masquerade ball held at the close of the season was similarly attended.

A "Catford Saints Supporters Club" is composed of three hundred

friends of the team, hardly any of whom are members of the Church. There were almost three hundred of the supporters in attendance at the social sponsored by the team at the end of the season. The social was opened and closed with prayer, and the program consisted of speeches by several members of the team, community singing led by Elder Richard S. Tanner, and a lantern slide lecture on Utah's scenic beauty. The club also holds a dance regularly each month. During the evening a drawing is held and the holder of the winning ticket receives a baseball or a bat autographed by the team members.

Softball, too, is becoming popular in Britain through the activities of the Church. For the past two years the Mission M. I. A. has sponsored district and inter-district competition for a cup known as the "President's Cup." An opportunity for making friends is afforded through softball activity, inasmuch as only two missionaries are allowed on each team. A typical example can be cited in the case of the Northampton M Men, winners of the President's Cup both years it has been competed for. The team membership was composed of two missionaries, one member, the branch president, and six M Men who are not members of the Church.

SUCH is the story of baseball's development in England, and how it is winning new friends and favor to the Church. Equally interesting is the tale of basketball, and the part played by missionaries in making it the country's national winter sport, just as baseball is taking its place as the summer pastime.

In 1936, two missionary teams,

London and Rochdale, entered the National Basketball Association which was formed in 1935. Rochdale was handicapped by lack of suitable playing accommodations and therefore played only two games, which they lost by close scores.

The London team was composed of missionaries in the London District and Mission office, plus O. Meredith Wilson, faculty member at Brigham Young University, who did graduate work at the University of London. He acted as playing coach after the departure of Elder M. Neff Smart in February.

The Saints played a total of twenty-five games, stretching from the first Saturday of October until the first Tuesday in May. They were victorious in 23 out of 25 games, called matches in England. Eight were London League contests, one was a playoff with Central Y. M. C. A. for the league title which they won by a score of 43-14; four were "cup matches," that is, competition in the National playoffs, and the rest were exhibitions and "friendlies," to use the British term.

One exhibition game was held in the spacious Romford Road Baths before about 1,000 spectators, including the Lady Mayoress of West Ham. A similar exhibition was given at Central Y. M. C. A., at a physical carnival in which members from all of the London Y. M. C. A.'s took part. In the audience were several Members of Parliament who got their first glimpse of American baseball. These and other matches ended with the Saints on the long end of the score.

One day in January, 1937, E. W. Browning, secretary of the London League, came to the mission office at 5 Gordon Square to inform us that he had made arrangements with the British Broadcasting Company to broadcast a fifteen minute description of the last half of an "international exhibition match" between the Latter-day Saints of the U. S. A. and Hoylelake Y. M. C. A., holders of the national championship. It was set for Friday, March 19, in the Birmingham "Y."

It was interesting to hear how Mr. Browning had secured the British Broadcasting Corporation to broadcast the game. When he first approached the officials with the idea, they turned him down flat—weren't interested. But in the next breath, he told them that he could arrange for a game between the Latter-day Saints and the British Champions.

(Concluded on page 117)

WHILE the Utah Pioneers of 1847 and those immediately following were a serious-minded people, yet on occasion they dealt with and enjoyed many fine phases of humor and repartee.

There is the story told of a person who got the impression that President Brigham Young had the gift of interpreting dreams. This individual had been troubled with quite a fantastic dream throughout the night. So in the morning, he told of his exciting dream and asked President Young if he could give him an interpretation of it. The President listened to his statement. After the dreamer had finished, Brigham Young asked, "What did you have for your supper last evening, Brother Jones?" The party answered: "Well, I had quite a hearty dinner. I had some pork chops, some vegetables, and I ate half a mince pie for dessert." The President looked at him in a quizzical way, and said: "Brother Jones, you go home tonight and eat the other half of that mince pie and you'll get the interpretation."

President George A. Smith was known for his dry wit and humor. One well-known witticism of President Smith has been currently known for many years. In sermons on several important occasions in telling the causes of the Latter-day Saints' coming to these valleys, he was wont to say: "We came here willingly because we were obliged to." It is also said that at one time he had an appointment to speak at the Church in American Fork. At that time, owing to the large amount of alluvial soil near the timber lands on American Fork stream, abundant yields of potatoes were common. It is said from 400 to 600 bushels per acre on some tracts were produced. On Sunday morning when President Smith arose in the meeting to speak he said: "As I came into town last evening, I heard a rumbling noise coming from the ground as it were, and since I had heard about these potato crops, I am impelled to believe that it was simply a call of one bunch of large potatoes against another. 'Move over there and give me more room to grow!'"

Those who knew the late President Jedediah M. Grant, especially those who knew him in his missionary work in the Southern States, recount several anecdotes and bon mots which added to his prestige and his popularity. It was currently stated by the friends of Elder Grant that he was able to speak at least thirty minutes on any given text. So some of those who thought they

PIONEER HUMOR

BY JUDGE DANIEL HARRINGTON



BRIGHAM YOUNG
1839

could show this claim to be absurd, at one public meeting handed up to him on the rostrum a folded blank sheet of paper. This the Elder unfolded meticulously and after pausing a few moments proceeded to deliver an address with the paper before him. This he did in a very apt way by saying that he was glad to receive the paper in that it showed the infirmity of a great many of his critics who insisted that they believe in a God without body, parts, or passions, "so this is very typical of their oracle."

President John Taylor also had a fine gift of humor and repartee. This is partly shown by an incident that occurred when he was a member of the territorial legislature. It seems that he was the head of a committee to wait on the then governor of the territory to come to an agreement on a pending measure. The committee and governor were unable to come to an agreement so when the House of Representatives of the legislature opened the next day, the speaker asked Mr. Taylor, the chairman of the committee, if they had come to an agreement with the governor on the submitted question. Mr. Taylor replied: "Mr. Speaker, we are sorry to say that His Excellency, the Governor, reminds us of the one Irishman who was on

a jury of twelve, who, when being asked if he had agreed to join with the others in bringing in a verdict, answered, 'B'jabbars! I can agree with meself but the other eleven are so stubborn they don't see the point.' For that reason, in this same way the committee is dead-locked."

NUMEROUS accounts are related of the humor of the late Heber C. Kimball. One that the writer now recalls is told by his son, J. Golden Kimball. It is stated by Golden that at one time his father had a very nice looking black horse, and being always earnest in the principle of tithing, President Kimball decided to turn the horse in on tithing. After deciding the matter, he said to Golden: "I want you boys to take that horse over to Bishop Hunter and turn it in before my soul crumples up!"

Another example of fine levity and wholesome wit is shown in the following illustration. In about the year 1865, President Brigham Young and his counselors, as was their custom, called all the Mormon members of the legislature and the bishops of the different wards in the territory in and around Salt Lake City to a meeting in the old Social Hall. On one of these well-remembered occasions President Young called on Bishop Edward Hunter, who was the Presiding Bishop of the Church, to give an account of his stewardship. The good-natured bishop proceeded, among other things, to give a biographical sketch of his life. He recounted that he had been born and reared in Chester County, Pennsylvania. After he sat down, Bishop Woolley was then called on, and he too stated that he had been born in Chester County, Pennsylvania. After Bishop Woolley sat down, Bishop Weiler reported, and he also was pleased to say that he was born in Chester County, Pennsylvania, and was getting along well with his ward. Bishop Evans of Lehi then stated that he had one of the best wards in the Church and was very proud that he too was born in Chester County, Pennsylvania. After Bishop Evans, Bishop L. E. Harrington of American Fork was called to report. He stated that he was getting along first rate with his ward and couldn't account for it in any other way unless it was because once when he was a boy, he passed through Chester County, Pennsylvania.

Perhaps it was the Pioneer humor which lightened Pioneer hardships—and we who follow the Pioneers are glad for the leaven which they developed.



"OLD BROOMS"

THE STORY OF A LOVABLE DECEPTION.

BY

JAY Y.
TIPTON

had changed, that any of us really began paying attention to his talent.

One Saturday, I remember, Don and I went uptown. We each had a quarter to spend, and there was a swell "western" at the Bijou I wanted to see. But Don couldn't be persuaded. He wanted to go to the music store.

"There's a new Caruso record just out," he said. "Come on. Let's go in and listen to it."

I pointed out that we didn't have enough money to buy a Caruso record, even if I chipped in my quarter—which I had no intention of doing.

"What's the difference?" he argued. "We don't need to buy. We'll just pretend. We can listen to records all afternoon."

Which was precisely what we did! Don always seemed to have his own way with me. I resented it at times, but I've come to believe that it was simply his natural winning personality which even in those days was beginning to mark him as one of the choice souls.

Don't get the idea, however, that his genius ran only to singing. As a matter of fact, he could usually be depended upon to think up more mischief in five minutes than any other one of us could all afternoon.

It was one of his excursions into the realm of practical jokery that really led to the turning point in his life.

One raw December day, as I recall it, Don thought it would be fun to imprison "Old Brooms" in the boiler room of the schoolhouse. "Old Brooms" was our name for the janitor. He was a queer old codger, a Hollander, and, as kids will, we used to tease him and mock his broken English. So far as any of us knew, he had no family; he lived alone in a little shack near the school. So the imprisonment, argued Don, would not cause anyone to worry—although it might cause "Old Brooms" some little inconvenience.

I readily fell in with the plan. The boiler room had just one small window, which was barred with a heavy

wire mesh to catch stray baseballs; and one door, which was in an outside wall. There was no connecting passage to the main part of the building.

In December, you know, it gets dark about five o'clock, and "Old Brooms" usually didn't finish banking the fire for the night until six. So just after dark that night, Don and I went to the boiler room, pushed open the door and walked in, blowing on our cold hands as if they were nearly frozen.

"Old Brooms" welcomed us cordially.

"Yoost coom in, boys," he said, "und get varm, jal!"

WE THANKED him profusely, grinning to ourselves and exchanging sly winks. Don motioned with his eyes toward the door, and I saw "Old Brooms" bunch of keys hanging there. I nodded and went over toward the janitor, keeping between him and Don while Don walked casually back and forth, puffing on his fingers and swinging his arms.

I didn't actually see Don do it, but soon I knew he had put the bunch of keys in his pocket.

We stayed a few minutes more, then told "Old Brooms" we had to go to supper.

"Going to have roast leg o' mutton tonight," said Don maliciously. "Mmm! boy! I don't want to miss that. I'm hungrier 'n a horse."

"Vell, goot night," said "Old Brooms." "Coom in again ven you vant to get varm, ja."

So there we were, outside the door, softly closing it and locking it, and nearly splitting our sides with silent laughter.

But I guess it wasn't so funny, after all, for later that night Don and I were trying to get our lessons and found we just couldn't put our minds to them.

"Aw, nuts," said Don at last. "Maybe I'm a sissy, but—aw, well, let's go let him out."

"I'll bet he's hungry," I said.

So we walked back toward the schoolhouse—and straight into a surprise.

It was pitch-dark, remember, and we were just a couple of youngsters. When I first heard the strange

YOU HAVE heard him a hundred times. Everybody who listens to the radio has thrilled to that golden tenor voice of his, singing from the heart, sending little chills up and down your spine, putting a funny hurt right there where you swallow.

And you've heard that sign-off phrase he always uses at the end of his last song on each program. "Goodnight, Franz," he says. He says it softly, reverently. Sure. I know you think he's saying, "Goodnight, friends." But he isn't. Listen closely next time, as I have listened closely so many times. It's "Franz." And you'll wonder—just as I wondered, until I remembered, . . .

We sort of grew up together, Don Norris and I, down on the south side. That was before the land was chopped up into building lots, with corners reserved for filling stations. We had to walk a country mile to school, and, since we were in the same class, and since Don's house was just across the road from mine, we used to prepare our lessons more or less together. Yes, and get our eyes blacked and our backs sunburned pretty much at the same time, too!

As a lad, Don always seemed to have a good clear voice. I used to kid him about singing to the cows and chickens while he was doing his chores. But it wasn't until we were in the eighth grade, and our voices

sounds—sounds of a trumpet, far away, softly toning a plaintive, melancholy melody—I had a queer feeling, I can tell you. I thought all sorts of things. Gabriel and such things. You can't forget a moment like that.

Anyway, the two of us, whistling bravely, kept on until we reached the boiler room. There, through the window, we saw "Old Brooms" playing his trumpet. Yes, it was he. Neither of us had suspected that "Old Brooms" had any music in his soul—but we stood out there and shivered until he finished the piece.

That, of course, was the beginning of the friendship between "Old Brooms" and Don. I was more or less an outsider, but I did learn during my infrequent visits with Don to "Old Brooms'" shack, that the janitor had been a trumpeter in the Queen's Guards band over in Holland twenty years before.

Music was meat and drink to Don, and he confided in "Old Brooms" his ambition to be a great singer. "Old Brooms" encouraged him, tried to coach him a little, but admitted his inability to train a voice.

In his broken English he told Don it would take money—lots of money—and lots of hard work to develop his voice properly. Don knew that, and looked confidently forward to his high school years ahead—beyond them to college—then a trip to New York and expert training under one of the masters.

Large ambitions. Boyhood dreams. Illusions of youth. How beautiful they can be—and sometimes how cruel!

During our high school days, Don and I saw less and less of each other. We made other friends. We had other interests. Occasionally, however, we got together and talked about old times. He was still keeping in touch with "Old Brooms," he said. Once a week he visited the old fellow's shack and the two of them shook the rafters with trumpet and voice.

Then, suddenly, one day just after our graduation from high school, Don's father was thrown off his horse and was killed. He had been fairly well-to-do; he knew how to farm profitably; but he left little insurance—far too little to send Don through college, let alone to study voice.

I TRIED my best to console my friend. It didn't seem to do much good those first few days, and from the strange vacant look in his eyes I believe horrible thoughts were

tormenting his sensitive soul. I stayed as close to him as I could, and I really think we were closer then, spiritually as well as physically, than ever before or since.

Naturally, he became calmer as the weeks wore on; and naturally he turned to his music and to "Old Brooms." Once again I began to see less and less of him—until one day he came running over with a beaming smile on his face.

"What do you think, Jim?" he cried. "I'm going to New York after all!"

I wanted to know what had happened. He told me, breathlessly, excitedly.

It seemed, according to Don, that "Old Brooms" had a brother in New York—a brother who had recently met success.

"I was at 'Old Brooms' place," insisted Don, "when the letter came. I saw it with my own eyes. It was from his brother. There was a money-order in it for a thousand dollars. He read the letter to me. It said his brother was happy to repay the money 'Old Brooms' had loaned him years ago, and wanted him to visit him in New York—wanted him to live there with him."

"Well—what did 'Old Brooms' say?" I asked.

"I tried to convince him to go—but he said no. This was his home. He doesn't like big noisy cities. So then I told him to put the thousand in the bank."

But "Old Brooms" had a better idea. He wanted Don to take the money—just as a loan—and go to New York and train his voice.

Even at that time, young as I was, I could appreciate what a turmoil must have seized Don's mind. Here was an offer of a clear path to his life ambition—at least a good start. On the other hand, it was a poor old man's money—probably more money than he had ever seen at one time. What comforts and security would it not purchase for "Old Brooms"?

I think Don surely would have declined the offer if "Old Brooms" hadn't got out his trumpet—as Don told me he did—and let the silvery notes plead his cause. Before long Don was singing to the clear obligato—and his practical self melted under the warmth of his own genius and the surge of his irresistible ambition.

So it came about that a week later Don left for New York. He was impatient to begin. He dropped all thoughts of college. The radio was just beginning to attract notice. Don

was sure he could make good long before "Old Brooms'" money was gone.

Truth to tell, I agreed with Don. I knew he had something. And I wasn't the only one who had confidence in him. We had a farewell party for him—and he left with the good wishes of the entire neighborhood.

I'll never forget the first letter I received from him. He said he had tried to find "Old Brooms'" brother—but must have made a note of the address incorrectly, for the place was only a vacant lot away up in the Bronx. He wondered if I would call on "Old Brooms" and find out about it.

I did so. I told "Old Brooms" what I had come for, but he was evasive. I began to get suspicious when he started rummaging through some old papers. At last he said he had lost the address.

"Look here," I said sharply, "Have you really got a brother in New York?"

"Ja, ja. Mein brudder stay by New York."

"I don't believe it," I said. "That was your own money you let Don have."

He couldn't go through with it. He confessed. He begged me not to tell Don. He implored me to let Don stay there and train his God-given voice. He said he had no use for the money anyway. It was giving him pleasure—real happiness—he said, to know that he was helping in "yoost a little way" to give the "world" such a glorious voice.

Well, what could I do? I had to write Don and tell him that "Old Brooms" had mislaid his brother's address.

FOR a long time after that I heard nothing from Don. Then I got a newspaper clipping. It thrilled me to read that he had won first prize in a radio contest.

You know the rest of his history. Triumph after triumph on the air. But you don't know the reason he made a flying trip out here that winter—and let a substitute take his place on his program one week. I'll tell you.

His program that winter was on Thursday nights, you remember. I used to go over to "Old Brooms'" shack and listen to the radio Don had sent to him. Don had long since repaid the thousand dollars.

This Thursday night "Old Brooms" was bundled up in a heavy blanket when I walked in. His voice was quite hoarse. I became alarmed

(Concluded on page 116)

Let's Go to Mutual

By JOHN D. GILES

Field Supervisor of the Y. M. M. I. A.



THIS INSPIRATIONAL GATHERING IS THE EIGHTEENTH WARD MUTUAL, ENSIGN STAKE, AT ONE OF THE REGULAR TUESDAY EVENING MEETINGS.

WHEN, in 1930, as part of the great Centennial celebration of the Church the epochal rallying song of the M. I. A., "Carry On," was introduced in the Salt Lake Tabernacle, it was realized by many that an outstanding contribution had been made to the M. I. A. cause. Since that time, "Carry On" has been sung in many parts of the world and in many languages.

1937 has produced another rallying call which in less than a year has carried motivation of M. I. A. work to many nations. "Let's Go To Mutual," introduced Church-wide at the M. I. A. Conference last June, has, in the opinion of many general, stake, and ward officers, not only furnished our associations with a much-needed rallying slogan but has probably been the most important single factor in establishing what is probably at the present time the highest attendance record in M. I. A. history.

Reports from stake and ward officers indicate the morale and enthusiasm manifested this season are

outstanding. In many wards, M. I. A. attendance equals or exceeds that of Sacrament meetings.

Notable in the expression of this gratifying spirit which is characterizing the present M. I. A. season, and, in response to the suggestion of the "Let's Go To Mutual" idea, is the Eighteenth Ward of Ensign Stake. Since the opening of the season, attendance and participation gains have been consistent, with seats in the chapel at a premium at some sessions.

At one meeting in December, as indicated in the photograph reproduced on this page, even standing room was exhausted and a large group stood in the doorway throughout the entire session. Attendance at that meeting totaled 651. Attendance of between four and six hundred has been the rule, with more than four hundred attending on January 4th, the first meeting following the holidays.

From numerous other wards come reports of truly remarkable attendance. On the same evening as that upon which the photo of the Eighteenth Ward M. I. A. was taken the attendance in San Francisco Ward of San Francisco Stake was reported at 308, with a total ward population of 640—nearly 50% of the entire population of the ward.

Unfortunately, reports are not available of all the associations with unusual attendance records. If they were, there undoubtedly would not be sufficient space available to mention them all. Available reports do indicate, however, that noteworthy attendance is being recorded in Waterloo Ward of Wells Stake and the Seventeenth Ward of Salt Lake Stake.

Stake superintendents and presidents are requested to send reports of unusual attendance and activities in wards of their stakes in order that proper recognition may be given and that further motivation of M. I. A. work may be developed through even wider application of our new rallying call "Let's Go To Mutual."

The FLYING SQUADRON

THE "Flying Squadron," which carried the message of Scouting and its relation to the Church into practically all parts of the West, inaugurated what promises to be the outstanding event in M. I. A. history in recent years. The campaign which began in October will reach its climax at the coming June Conference. At that time the Silver Jubilee of Scouting in the L. D. S. Church will mark the twenty-fifth anniversary of the date upon which our Church leaders adopted the national Scout program and assigned it to the Y. M. M. I. A. for its junior boys.

The "Flying Squadron" conducted largely attended meetings in fourteen centers throughout the Church with a total attendance of more than six thousand stake and ward leaders. The distance traveled exceeded four thousand six hundred miles.

Headed by Elder George Albert Smith, advisor to the M. I. A., member of the Executive Committee of the National Council of the Boy Scouts of America, and one of the few persons in America to have the distinction of having received both the Silver Beaver and the Silver Buffalo awards, the squadron included Elder Melvin J. Ballard, advisor to the M. I. A. and member of the Executive Committee of Region Twelve and of the Salt Lake Council, Elder George Q. Morris, General Superintendent of the Y. M. M. I. A. and member of the Executive Committee of the Salt Lake Council, Oscar A. Kirkham, Executive Secretary of the Y. M. M. I. A., Associate Regional Executive of Region Twelve and member of the Executive Committee of the Salt Lake Council, and John D. Giles, Field Supervisor for Scouting in the Y. M. M. I. A., member of the National Council and of the Executive Committee of the Salt Lake Council.

The purpose of the squadron was to re-establish the relationship of Scouting to the Church and to the Y. M. M. I. A., and to stress the religious and spiritual phases of the program. The new organization plan under which stake and ward Y. M. M. I. A. officers assume direct leadership of Scouting was given special prominence, as was also the desire of Church leaders to have every L. D. S. boy active in the Scout program. That the desired result was achieved is evident from comments of stake and ward officers since the meetings were held.



THE FLYING SQUADRON, LEFT TO RIGHT: OSCAR A. KIRKHAM, MELVIN J. BALLARD, GEORGE ALBERT SMITH, GEORGE Q. MORRIS, JOHN D. GILES.

BY
JOHN D. GILES
Field Supervisor Y. M. M. I. A.

The visits of the "Flying Squadron" were the first move in a campaign to arouse the Church as never before to the values of Scouting and the desirability of having all boys participate in the program, as a preliminary to the special features of the Silver Jubilee anniversary of the acceptance of the national Scout program by our Church leaders. While the actual anniversary date is May 13, the celebration will occur as a special feature of the annual M. I. A. Conference, June 10, 11 and 12.

Scout and Explorer committees of the General Board are completing details of the celebration, which will involve participation of representa-

tives of Scouting throughout the entire Church in the Jubilee program.

Special features already approved include a great Scout Jubilee meeting in the Tabernacle on Sunday evening, June 12; special recognition of twenty-five-year veterans; participation of troop representatives upon a basis yet to be announced; a motivation plan under which all stakes and wards may win achievement recognitions to be awarded at the celebration.

Special recommendations are being sent to all troops throughout the Church, urging that organizations be completed in all wards and stakes as outlined by the "Flying Squadron" and illustrated in the special charts in the manual, "Scouting in the L. D. S. Church." It is also being urged that all troops give special attention to recruiting, re-registration, and advancement, as these features are being considered in the achievement plan for which recognitions are to be given during the Jubilee celebration.

Plans are being considered to invite the participation of national and regional Scout leaders and to provide for proper recognitions to Church leaders and others who have contributed to the outstanding record made by the Church in the quarter century since Scouting has been a part of the M. I. A. program.

A PRAYER

By L. N. Smith

I THANK Thee, Lord, for each new day,
For song of bird
And sound of rain,
For strength to work and time to play,
For sunlit fields
And even pain
That I may know sweet joy again.
I ask Thee, Lord, with humble heart
To guide my feet
And teach my mind
To love, be patient, and to know
Through faith alone,
Without a sign,
Thy word and wisdom are divine.

Poetry

RAIN

By Herbert H. McKusick

AFTER the rain the river is full
And carries the shipping again on its
breast.

After the storm the seed in the hull
Awakes from its dormant and dreamless rest.

After a sorrow that makes the heart bleed
One life can comfort another in pain;

God give the strength and courage I need
To pray now for rain . . . to pray for rain.

BENEDICTA

By Leah Sherman

THE AIR is silenced
Of a thousand little songs
Her hands have sung,
It was so very much, much more
Than just piano music
When she played.
It was
Young lovers in the moonlight
By the lake's tree-bordered shore;
A vastly peopled desert
Illumined with a million glowing eyes
Across the night.
A hushed sweet tremolo
Of adoration
In a new-old lullaby;
And storms
That lash out at creation
In their roaring, angry might.
So—
Weep but a little, with me;
Cut this quiet with a cry;
Songs were silenced
In the nightfall
When her hands were stilled.

ON THE WING

By Bernice Anderson

OH, wild geese, cleaving the still gray
dawn,
How could you know that the lilting Spring
Has freed the waters whither you wing,
And battled triumphant till winter has
gone?
Gray wild geese, steadily sailing on,
Does the beckoning urge of the northern
foam
Call you forth from your winter home,
Cadence of wide marshes filling its song?
Did the south wind whisper a message to
you,
Filling your heart with a longing pain,
Out of the vast expanse of blue,
Calling your mate to your side, again?
Oh, wild geese, cleaving sweet air to wing
Beyond the mountains where waits the
Spring!

MASQUERADE

By Queena Davison Miller

YOU smile and you chatter,
You laugh and you sing—
Of what? But no matter—
It means not a thing:
A gay little bonnet
You wear for disguise,
With bright flowers on it
To shadow your eyes.

THREE BLESSED THINGS

By Genneva Dickey Watson

THREE things assure me blest repose:
The coolness of a morning rose,
The warmth of sun to search me through,
And earth-sweet days I walked with you.

LOST MAGIC

By Marghale Woolsey

I DON'T remember many words we said;
Just drifting fragments come back now
and then.
. . . Nor where it was our aimless footsteps
led.
Nor if the hours we spent were two or ten.
I do recall how Conscience nagged at me.
Reminding me of tasks I'd left undone
To waste my precious time so wilfully
With you. . . just idly wandering for
fun.

But never since, Beloved, was the blue
Of sky so fair. No day in all the years
Brought blossoms sweet as those you led
me to.
Nor held such songs or laughter for my
ears.

Miracle-maker!—Why could I not know
The power you had,—before I let you go?

AIR CASTLE

By Cristel Hastings

I BUILT a castle in the air—
Fair it stood, and gleaming,
With minarets and high roof
That reached into the sky!

And how I dreamed of romance—
A dashing knight and bold
Who'd ride that way and offer
His heart to me and gold!

The strangest thing has happened!
Forgotten is the knight
With jewelled palfrey dashing
Across the moor at night.

Instead you came one morning
With eager feet, and found
Me dreaming in a garden
With humble things around!

And so I found my castle—
Not high where spires rear!—
But in a little valley
You sometimes walk, my dear!



THE OPEN DOOR

By Clarence Edwin Flynn

ONE CAN keep courage while, somewhere
on earth,
Though it may be upon the farthest shore
That marks the reach of this vast planet's
girth.

He knows there is at least one open door,
One door where roses climb and robins sing,
One door that hides a hearthside never dim,
And would swing wide in happy welcoming
At any hour of day or night for him.

This weary race that stumbles down the
street,
This race, of dull-eyed, listless souls com-
posed,
Moving along on ever-restless feet
—They are the ones on whom all doors
have closed.
Oh God of grace, give each and all once
more,
Somewhere upon the earth, an open door.

"CROMWELL, I CHARGE THEE—"

By Helen McMahan

AMBITION's a motor that drives us ahead
Then why should we "Throw it
away"?

It contributes to progress and conquers the
fear
Of the eager-eyed youth of our day.

It inspired the poet who followed the plow
And turned up the "wee speckled mouse;"
It heartened the man in the drab homespun
suit
As he hewed out the logs for his house.

It cheered the young bard on the shores of
Avon
When he counted the pennies he'd made;
It strengthened the printer and helped him
to live
On porridge, while learning his trade.

It fired a youth as he ceaselessly toiled
On his great *Polonaise Militaire*;
It brought constant hope to the Prophet
of old

As he builded his temple with prayer.

"Ambition," we've read, "is a merciless
cheat
That to failure and sorrow will lead,"
But are we not better for efforts put forth
Even though our hearts often must bleed?

Attempts to achieve make us strong to
endure
As we walk on the pavement of dreams,
And our beacon of courage, set high on a
hill
For others, will scatter its gleams.

RETROSPECTION

By Rita Miller

THE words we utter,
The things we do
Are like flowers that fade
When summer is through.

Though they seem as dead,
They'll bloom again,
As beauty or dross,
In the souls of men.

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

OXYGEN is usually thought necessary for life, but there are certain bacteria which live on nitrogen and have no need of oxygen.

OF OVER 14,000 Eskimos in Greenland, by the last census, fewer than 300 had ever seen a snowhouse.

GARLIC-EATING cows make better pictures. By eating wild mustard or garlic the cows produce gelatine containing the one part in a million of the complex sulfur compound essential in very sensitive photographic emulsions.

STEAM turbines have so improved that they now get double the amount of power from coal, as compared with fifteen years ago. Roughly from one ounce of coal they can do work equal to that of one man working for an hour. The energy from steam in the United States is the equivalent of 300 million men working 8 hours every day. To get this efficient power the steam expands 1,000 times its original volume, drops in temperature from 900 to 79 degrees Fahrenheit, and the pressure drops from 1,200 pounds to less than that on the top of the highest mountain.

FOR showing that electrons, the smallest particles of matter, act like waves of light in being spread out by crystals, G. P. Thomson of London and C. J. Davisson were awarded the Nobel prize in physics this year. The prize in chemistry was given for work on vitamins, to Paul Karrer of Zurich, Switzerland, for his work on the formula of vitamin A, which he discovered is closely related to ionone, the basic material for violet perfumes. Sharer of the award was W. N. Haworth of Birmingham, England, for working out the formula of vitamin B.

HUMAN beings are not the only animals to have sleeping sickness. Heavy losses of horses resulted from this disease during the last year. Believed to be spread by a mosquito, the epidemic stopped with cold weather.

ARE babies near-sighted or farsighted? Recent studies show, as opposed to the usual notion, that babies' eyes are far-sighted at birth, and become more far-sighted up to the end of the seventh year. After the seventh year the eyes become less and less far-sighted, the change practically stopping at about 20 years.

ONE of the most important chemical developments of the past year is a new process for the manufacturing of phosphorus. Phosphorus, familiar in matches, bones, fertilizer, baking powder, is now being made in tank car lots

by heating phosphate rock in an electric furnace to about six thousand degrees Fahrenheit; the resulting phosphorus vapor is then purified.



ELEPHANTS snore, lie down in their sleep, and have nightmares which cause them to trumpet and bellow noisily. After the shock of nightmare they are given bales of hay.

FIVE years of careful study of shaving at the Mellon Institute for Industrial Research found that water is the greatest softening agent for hair, reducing the hair's strength and hardness 60 per cent and elastic properties 90 per cent. Softening is necessary because dry hair is harder than lead, aluminum or annealed copper. Washing the face with soap and hot water, lathering at least once, or better twice, rubbing and lathering from 2 to 5 minutes, and a diagonally directed stroke are advised. Men differ by more than 4 to 1 in the hair and skin removed by shaving and by over 8 to 1 in their capacity to dull razor blades. There is no effect of daily shaving on the hair either in growth rate, coarseness, or thickness of the beard.



WOOL has two new processes. A cheap method of cleaning wool by freezing is being used, wherein the wool is cooled to forty below zero Fahrenheit and the burrs and twigs drop off. Drawn work can be imitated

by weaving with cotton and woolen yarns, then carbonizing out the cotton or dissolving out the wool by caustic soda to leave open places in the fabric.

STEEL is apparently not much affected by temperature changes or forces applied within its limits of strength in small sections, but when the steel is long, these small effects become noticeable, as in the new long bridges. The George Washington bridge across the Hudson River measures sixteen inches more in length on a hot summer day than on a cold winter day. The Golden Gate bridge at San Francisco, it is calculated, under a hundred mile an hour wind, broadside, at mid-span, might swing twenty-one feet out to one side. This bridge under the most severe combinations of loading and temperature will be lowered or raised about ten feet from its normal elevation at mid-span.

A NEW method of rebuilding roads is described in a recent patent. Compressed air drills and chisels break up the old road, the larger pieces of cement are put underneath, and a vibrating machine gives two to four thousand shakes a minute to pack the pieces. A layer of grout containing cement, sand, and water is spread on top and the road again vibrated. This packs the material so tightly that the road is ready for use almost immediately, as well as having the advantages of being as strong as and much cheaper than new concrete highway. Another development is plasticized sulphur which has been found to be a superior road-building material in that it does not "sweat" in hot weather. In the West Indies, conch shells are broken up and used for roads.

DELICATE tests made with the acceleration due to gravity in the Empire State Building found that a man weighing 150 pounds at street level would weigh one-quarter of an ounce less in the observation tower.

A NEW helpful method for the treatment of cancer is refrigerating the body to a state of semi-hibernation by special cooling devices applied to cancer areas, or by X-ray treatment of pituitary, thyroid, and sex glands.

IF A substance has a bad smell or "stink" it could probably be used in perfume. At least the three most important perfumes of animal origin, musk, civet, and ambergris have a disgusting smell in the pure state. Two of the worst smelling compounds known (skatole and indole), whose smells are recognizable to most, though their names may not be, are used in some of the better-class perfumes.

Editorial

"The New Outpost"

IT is well within the memory of many now living when the first of our Mormon youth left the valley lands of the inland west, to go east to study the sciences and the professions. Those who so went out were thought by many to be in great danger. "Mormonism" so-called, was not popular, and it was not an uncommon thing for a Latter-day Saint student to be subjected to hateful prejudice and social isolation. Then, too, in that day Gospel truth had not been so thoroughly tested against scientific truth as is now the case, and there was some fear for loss of faith. But our youth went out with the blessings and good will of the General Authorities of the Church. Frequently they were set apart as missionaries, and they duly returned to serve the cause of truth and enlightenment in our own communities.

With the passing of years the number of those going forth increased until today there is scarcely a university or community of note or size that does not number among its students or its citizens deeply-respected and highly-rated members of the Church of Jesus Christ of Latter-day Saints. And now many do not come back, but continue to serve where the opportunities for service are more frequent and seem to pay greater rewards in terms of this world's goods.

Of urgent timeliness and deep significance, therefore, is the statement by the First Presidency of the Church (see page 70) concerning the welfare of those young men and women who have left the home fireside and the communities of the Church to seek education and opportunity elsewhere. The statement forcibly reminds us that thousands of our youth each year leave the realm of our immediate influence for one cause or another, to become, temporarily or permanently, a part of other communities, other societies, in which they find many ideas and practices in common, and many beliefs and ideals with which they have nothing in common.

This, in the opinion of many of the thinking men of the Church, is not a situation to be discouraged where circumstances and personalities are favorable. A Latter-day Saint young man who lives his religion and cherishes his ideals in a non-Mormon community or society, and thereby gains recognition and promotion (which is invariably the case), contributes more to the cause of truth and its world-wide spread than can well be estimated or stated in measurable terms. Those who are true to their principles and teachings, singly, or in groups, are an asset to the Church anywhere, and are safe from the by-paths and the detours.

The only people who are not an asset to themselves, to the Church, and to the Gospel cause, in outside communities and societies, are those who think they must compromise their principles to win good will, or to gain acceptance—those people who feel that they must lower their own standards rather than give cause for the raising of the standards of others. And such people are not safe anywhere—at home or abroad.

This writer finds it difficult to believe that this whole pattern of things is not part of the Lord's ordained plan. "Zion," driven into the wilderness, remains in comparative isolation to gain strength,

and then emerges, through the leaven of her youth, to study, to serve—and to teach. Her stakes multiply from coast to coast, and beyond; and the Church of the inland west becomes a Church whose counsel is sought, whose leaders are trusted, whose beliefs are respected, and who, from being a majority people in a few communities, have come to be a vigorous and influential minority people in many communities and societies, with a welcome in all lands of enlightenment. Thus the purposes of the Lord are finding natural fulfillment in this world-wide movement toward an ultimate destiny.

Hence the urgent need and pressing timeliness of the message of the First Presidency of the Church. Hence the responsibility of parents to keep their children in touch with the pulse at the central source, by letter, by counsel, by prayer, and by sending to these youth of "the new outpost" the current literature of the Church. Hence the responsibility of those who go out, to affiliate with Church groups and to keep open the channels of influence and instruction wherever they may go.

Wherever Latter-day Saint youth may be, foremost in their hearts must rest the realization that the world judges their Church and their people by the acts of their lives.

—R. L. E.

A Girl's Valentine

LACEY, pastel-colored, a valentine is delivered, conveying its message of affection. With quickened pulse, the girl divines who sent it and her dream of love begins to weave itself into her conscious pattern of living. That this should be so is the nature of life. Without love, the world would be an uninteresting, drab place. Without the result of love, children, earth-life would soon become non-existent.

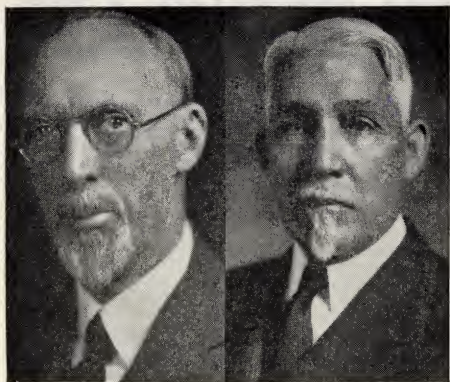
Love itself should mean more to a girl than a quickened pulse or a pounding heart. It should mean a quickened mind and spirit, a keener eye and ear, a more intense understanding and response to all of life. True love is the sharpener of wits, the enhancer of morality, the awakener to all things good and beautiful. Love, however, must be guarded jealously for it to remain on its proper plane and lead upward.

A girl should ask that her valentine come from a young man whose ideals, ambitions, desires parallel hers; that the laceyness of his gift is chosen from a genuine appreciation for beauty; that the colors, delicate as they may be, are true ones, never-fading when the strong suns of prosperity or the fierce rains of adversity alternately play over them; that the sentiment is based on a solid foundation of truth.

In return, the girl's valentine should be no less than that she receives. When she sends her valentine, the colors should be indicative of a cheerful disposition and a sturdy endurance; of a love of beauty and a sense of harmony. This harmony or sense of well-being, will originate from a knowledge that always to the best of her ability she has lived according to the truth that has been taught to her; that her sense of values is a true one, derived from a growing understanding of the meaning of life as planned for her by an All-Wise Eternal Father.

—M. C. J.

OUTWARD BOUND



GEORGE ALBERT SMITH

RUFUS K. HARDY

THE peoples in the islands of the Pacific will soon experience again one of those rare and long-looked-for opportunities to see and hear and fellowship with members of the General Authorities of the Church. By appointment of the First Presidency, and in accordance with a plan and promise of long-standing, Elder George Albert Smith of the Council of the Twelve and Elder Rufus K. Hardy of the First Council of Seventy, will visit Hawaii, Australia, New Zealand, Tonga, Samoa and Tahiti, probably in the order named, and on a trip, which, while indefinite as to date of termination, will, by the very nature of things, require perhaps six months or more, depending upon sailing schedules and connections.

The tentative itinerary calls for a first major stop at Australia, with port calls at Hawaii and Samoa en route. As much time will be spent visiting the branches of Australia as is consistently possible. The next move is to New Zealand with a hoped-for jump to Tonga, and back to New Zealand for the five-day *Hui Tau* (General Conference) which will be held at Ngaruawahia, April 13 to 18 and which it is expected will attract visitors from the entire South Pacific region.

Following this conference the travelers will board the first boat from New Zealand to Samoa where they plan to attend the McKay Day celebration (May 31) which celebration this year will also commemorate the Fiftieth Anniversary of the introduction of the Gospel into

Samoa. McKay Day in Samoa has become an annual day of worship and festivity since the visit there of President David O. McKay in 1921, as the first of the General Authorities ever to visit Samoa. Hugh J. Cannon was also present on this initial occasion.

If it is possible to reach Tahiti from Samoa by any boat schedule as yet undetermined, Samoa to Tahiti will probably be the next move. Otherwise Tahiti will have to be reached from some point farther along the journey, in which case the return trip will include a visit to Hawaii, and thence probably back to the mainland.

With the exception of Hawaii, which has been frequently visited, no member of the General Authori-

ON A JOURNEY OF PEACE AND GOOD WILL TO THE PEOPLE OF THE LORD ON THE ISLANDS OF THE PACIFIC.

ties of the Church has visited these islands and South Pacific land bodies since the memorable visit of President David O. McKay, accompanied by Hugh J. Cannon in 1921—which was the initial visit by any of the General Authorities to these places.

THE purpose of the present Pacific tour is to review temporal and spiritual conditions among the missions and their people, to meet with them and inspire them to a greater love of the Gospel and its worldwide mission, to encourage the missionaries in their labors, and to bring back a comprehensive picture of the Church of Jesus Christ in the lands of the Pacific.

Periodic radio programs will be presented for these men over Radio Station KSL under the direction of Richard L. Evans in cooperation with Earl J. Glade.

Elder Smith sailing aboard the *S. S. Lurline* January 22, is accompanied to Hawaii by Brother and Sister George Q. Morris, Brother and Sister Rex W. Williams, and Brother and Sister Matthew Cowley. (See page 98 for details.) Brother Hardy plans to travel to Hawaii aboard the *S. S. Mariposa* sailing February 1st, at which point (Hawaii) he will join Brother Smith.

In speaking of his forthcoming travels, Elder George Albert Smith has said: "The Lord loves all men; (Concluded on page 119)

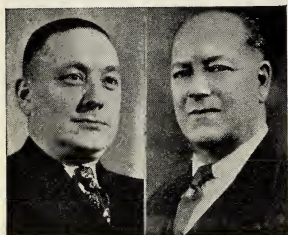
ELDER GEORGE ALBERT SMITH AND PRESIDENT RALPH E. WOOLLEY OF OAHU STAKE PICTURED ON THE OCCASION OF ELDER SMITH'S HAWAIIAN VISIT IN NOVEMBER, 1936.



The Church Moves On

NEW ZEALAND MISSION PRESIDENT APPOINTED

MATTHEW COWLEY was appointed New Zealand Mission president by the First Presidency on December



MATTHEW COWLEY

M. CHARLES WOOD

30, 1937, to succeed M. Charles Wood, who has served in that mission for approximately three years.

Elder Cowley was chosen in the New Zealand Mission previously for a five-year term, beginning in 1914. Since his return from the mission field, Elder Cowley studied law in Washington, D. C., where for four years he was in the office of Senator Reed Smoot. For the past nine years, he has resided in Salt Lake City, Utah, where he has practised law, serving for two years as assistant county attorney, and two years as county attorney.

His wife, Elva Taylor Cowley, and their daughter will accompany Elder Cowley on this mission.

M. I. A. EXECUTIVES TO VISIT HAWAII

GENERAL SUPERINTENDENT GEORGE Q. MORRIS of the Y. M. M. I. A., and Sister Helen S. Williams, First Counselor in the General Presidency of the Y. W. M. I. A., will represent the Mutual Improvement Associations at the Oahu Stake Conference in Hawaii on January 29 and 30. The two M. I. A. executives, accompanied by Mrs. Morris and Mr. Williams (Rex W.), engaged passage on the *S. S. Lurline* from Los Angeles, January 22.

NEW BUILDINGS TO BE ERECTED

IN ORDER more adequately to care for the missionaries' preparatory course, a new three-story building will be built near where the present Mission Home stands, it was announced by the First Presidency on December 29, 1937. In the same announcement came the word that the Primary Children's Hospital would be razed to permit the building

of a much larger unit to care for the children who need care.

The care for crippled children by the Church began in 1911 through the L. D. S. Hospital, the present hospital being in operation since 1922. A \$3,000 gift from Hyrum Petersen of Spring City, Utah, will be donated to the new hospital.

The missionary home movement began in 1923 when missionaries were brought to the home for a two day period prior to leaving for the mission fields. Later the time was extended to ten days; at the present time seventeen days are used in the training course.

NEW MEMBERS FOR THE SUNDAY SCHOOL GENERAL BOARD

DURING the past several weeks five new members have been added to the General Board of the Deseret Sunday School Union, as follows: Don B. Colton (Nov. 16), William E. Berrett (Nov. 16), Gordon B. Hinckley

(Nov. 16), Thomas L. Martin (Nov. 21), and Wendell J. Ashton (Dec. 21). Elder Colton, former U. S. Congressman from Utah, has recently returned from presiding over the Eastern States Mission. Elder Berrett is connected with the Church Department of Education. Elder Hinckley is engaged with the Church Radio Publicity and Mission Literature Committee. Dr. Martin is professor of Agronomy at Brigham Young University. Elder Ashton was formerly connected with publicity work in the British Mission.

WILLARD T. CANNON PASSES

WILLARD T. CANNON, sixty years of age, son of George Q. and Martha Telle Cannon, died December 29, 1937, at Balboa, Canal Zone, while he was en route with his wife to Cuba for a rest cure. Mr. Cannon at the time of his passing was vice-president of the Utah-Idaho Sugar Company. He had served as president of the Netherlands Mission from 1902-1905.

(Concluded on page 110)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED JANUARY 3, 1938—DEPARTED, JANUARY 22, 1938

Left to right, First Row: Carl G. Freeman, Clinton D. Follinger, Gerald P. Langton, Jesse Moench, Claudell Johnson, Pres. J. W. Sessions (instructor), Wilford M. Patterson, Oren E. Moffat.
Second Row: Verdell R. Bishop, W. Ried Dees, Milton Madsen, Martin Johnson, Arthur K. Petersen, Brigham Y. Card, Paul Stumm, Fay Johnson, Dale E. Bergeson, Dennis O. Sorenson.
Third Row: Alfred Burton, Don C. Call, Sarah L. Darley, Aileen Ashbaker, Dorothy Falkner, Marian Whitehead, Angelina DeVroom, Chiya Terazawa, Preston Andersen, Leslie D. Allen.
Fourth Row: Arthur E. Johnson, Francis L. Burnham, Edna Madsen, Margaret Ririe, Betty Perry, Beulah Hutchinson, Virginia Saunders, Mont Nelson, Edris M. Williams.
Fifth Row: Francis O. Boyer, Elsie R. Willis, Nolan T. Blaisdell, Phoebe Jensen, Anna L. Hansen, Aloa Dixon, Anna Saunders, Rex R. Funk, Ivan Miller, LeRoy Smith.
Sixth Row: Charles P. Johnson, Andrew B. Horsley, Rexford B. Howard, Ruth Whitehead, Phyllis Bennett, Hanna Vulgarson, Cecil Darnstrom, Cornelius Barton, Stanley W. Glass.
Seventh Row: John A. Hortley, Richard R. Selley, Merlin S. Bastion, Theodore L. Hansen, Beth Paxman, Charles Campbell, Thaddeus A. Hill, Jesse T. Later, Truman S. Lyman, Artler S. Hawkins.
Eighth Row: Gerald Palmer, Albert Beutler, Martel Grover, Clyde M. Edmonds, Vernon Moon, Clark M. Hillam, Willis F. Palmer, Lee G. Boyden, Herman Fielding.
Ninth Row: Herbert F. Johnson, Robert Kunkel, Sterling G. Callahan, Don F. Manwill, Carl C. Adare, Bruce H. Andersen, Lamont Briggs, Royal L. Tribe, Glenn W. Forsgren, Ellis G. Cluff.
Tenth Row: Don Harris, Eugene F. Olsen, Raymond W. Elgren, Ivan D. Wille, Lynn Nelson, Charles R. Johnson, Lester C. Kimball, Ariel B. Chatterton, Austin F. Whitmer.
Eleventh Row: Louis L. Blood, Douglas H. Brammer, Wayne Beck, Max W. Hymas, Athel B. Fitzgerald, Lynn Crane, James A. Campbell, B. A. Langton, John J. Strange, Robert Kest.
Twelfth Row: Edwin G. Cannon, Jr., Don H. Fleischer, Bill Seare, Ellsworth Chamberlain, John D. Andersen, C. H. Jordan, Eldon J. Card, Ray Hutchings, Ivan Jensen, Glen Meyers, Elton V. Smith, Mark Hammond, Horace E. Smith, Kedric Raymond, Melvin D. Rogers, J. Wendell Skinner.
Fourteenth Row: John Y. Merrill, James V. Barber, Harold Mathews, Dale G. Hardman, Alma Evans, Robert L. Beesley, Sherman L. Park, Claire Barlow, Willard Anderson.



On the Book Rack

SOURCE MATERIALS CONCERNING THE BOOK OF MORMON
(Dr. Francis W. Kirkham, Zion Printing Press, Independence, Missouri, 1937, 50 cents.)

FOR forty years I have known intimately and personally the author of this treatise. I have known of his keen interest and delight in all things pertaining to the Book of Mormon, as well as this sacred volume itself. As a missionary with him, I know him to be a great student and expounder of the Book of Mormon. The contribution which he now brings is in my judgment a very valuable one. It has taken years of research and close study of the physical evidences and materials published prior to, at the time of, and subsequent to the publication of the Book of Mormon.

All the things surrounding the Prophet Joseph Smith from 1820 to 1830 are brought forth in a new light. For the first time since their original printing, the newspaper articles written at Palmyra, Rochester, Kirtland, and vicinity prior to and immediately following the publication of the Book of Mormon are now made available to the investigator of this sacred volume.

Students of this book will be thrilled with an opportunity to read what Dr. Kirkham has prepared and now presents. New strength and added testimony will come to every soul who has the spirit of the missionary. In this skeptical and doubting age, when men have no source of evidence of immortality or the power of God made manifest among them, surely the perusal of this little volume cannot but bring confidence and assurance that the Lord lives and that He has brought forth the Book of Mormon in a miraculous yet logical and natural manner, proclaimed by the modern Prophet, Joseph Smith.

By **RUFUS K. HARDY,**
Of The First Council of Seventy.

THE RECOVERY OF IDEALS
(Georgia Harkness, Charles Scribner's Sons, New York, 1937, 237 pages, \$2.00.)

DR. HARKNESS has taken youth as the fundamental interest of the world today and has stated that "what ails youth fundamentally—and to a large degree their elders—is that they have no center of stability in their lives." In her analysis of reasons for this lack, she stresses one that Latter-day Saints have long known: the banning of religion from the schools. The author, who is professor of philosophy at Elmira College, stresses the need for more cooperation between church and school.

Dr. Harkness has gone a long way to restore some of the lost ideals and will make her readers feel her capability in this field.—**M. C. J.**

MUIR'S THESAURUS OF TRUTHS
(Selected and classified by Leo J. Muir and George Muir, Jr. 404 pages—Deseret News Press, Salt Lake City, 1937, \$2.50.)

THIS excellent collection of the truth and wisdom of the ages, selected and compiled by the capable President of the Los Angeles Stake and his collaborator, arrived too late for the Christmas book page but was noted on page 792 of the December *Era*. We have since had an opportunity to peruse the book more leisurely and find it to have elements of note which distinguish it from the usual collections of aphorisms and quotations, and we therefore take pleasure in commenting on this volume again. It represents the leisure time of thirty-five years in the pursuit of an enjoyable hobby. It contains nearly five thousand cogent quotations from all nations, all ages, all philosophies, divided into fifteen books under titles such as "The Philosophy of Achievement," "Character—the Universal Reinforcement," "Faith—The Infinite Motive," etc., each book of which is arranged in symposia. In other words, *Muir's Thesaurus of Truths* is not an index of quotations, but "a study of truth" which will be found useful by speakers, writers, students, and thinkers.—**R. L. E.**

CHRISTMAS BELLS
(By E. Cecil McGavin—Meador Publishing Co., 1937. 85 pages. \$1.00.)

STRONGLY reminiscent of the method, mood, and characters employed by Dickens in his *Christmas Carol*, this brief volume of two companion stories, briefly referred to on page 792 of the December *Era*, need not be confined to the Christmas season for reading or enjoying its contents. It contrasts two merchants—a "Scrooge" type, and a lovable humanitarian sort of person, both of whom die at Christmas time and go to vastly different rewards, in vastly different states of mind, and with vastly different "mourning" by their fellow men.—**R. L. E.**

THE IMPORTANCE OF LIVING
(Lin Yutang, Reynal and Hitchcock, New York City, 1937. 459 pages. \$3.00.)

DR. YUTANG, who understands both the Eastern and Western minds, has presented in this book the Oriental manner of living in an understandable Occidental fashion. His formula, which he classifies as pseudo-scientific, is stimulating to contemplate:

I have often thought of formulas by which the mechanism of human progress and historical change can be expressed. They seem to be as follows:

Reality minus dreams equals animal being.
Reality plus dreams equals a heart-ache (usually called idealism).

Reality plus humor equals realism (also called conservatism).

Dreams minus humor equals fanaticism.
Dreams plus humor equals fantasy.

Reality plus dreams plus humor equals wisdom.

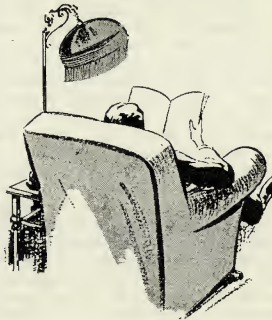
By working out a combination of these symbols, Dr. Yutang interestingly enough analyzed nations, writers, and states that we can make additional combinations to study men and women in different walks of life.

On first thought we might feel that Dr. Yutang is too materialistic in his point of view. Yet when it comes to a final analysis, his theory is wholesome because in his materialistic way, he emphasizes the positive value of goodness. His advocacy of the Chinese theory of leisure is not so far a cry from Dr. Overstreet's *Guide to Civilized Loafing*. This perhaps is the secret of the fascination the book has, for Dr. Yutang makes us feel the importance of excluding much of our modern haste, worry, and unhappiness. Once again, quoting from Dr. Yutang: "Figuratively speaking, we . . . are so cramped in our life that we cannot enjoy a free perspective of the beauties of our spiritual life. We lack spiritual frontage."

There is something of smugness and dogmatism in Dr. Yutang's analysis of our way of living contrasted with the Chinese, but there is also much of stimulation that may come from hearty disagreement with some of his points of view.—**M. C. J.**

PARADISE REVISITED
(By E. Cecil McGavin, Meador Publishing Co., 1937. 88 pages. \$1.00.)

THIS fanciful account of a visit to the realm of the departed, blasts away at Jonathan Edwards and his "hell-fire" theories, and, by inference from ancient and modern revelation, builds up a story of conditions prevailing in the hereafter, with some pointed references to the "high and mighty" of the world who find their good and humble neighbors to be exalted above them in the hereafter.—**R. L. E.**





CONDUCTED BY MARBA C. JOSEPHSON

PUPPETRY • *A Profitable Hobby*

By C. F. GREEVES-CARPENTER



DESIGNING A HEAD

HOBBIES that are both lots of fun and profitable are few and far between as the saying goes, but in puppetry one has just that happy combination. The greater one's dramatic ability and showmanship, the greater will be the return from operating a puppet show.

First try to get together a group of your own age who are interested in dramatics and with them as the nucleus form your company.

Let us not be carried away with enthusiasm and attempt to make the more difficult puppets first. It is far better to begin slowly with the ones which are easier to make, to learn to manipulate them, and gradually work toward making real miniature people and animals for the stage of a first class show.

A real puppet is a painted wooden figure which fits over the hand, glove-like, and is operated by the fingers. The word *puppet*, however, is a term quite loosely employ-

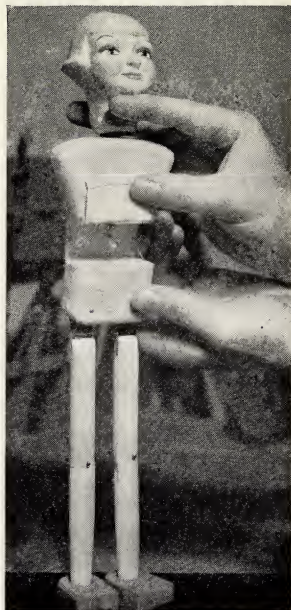
ed to cover not only the glove-like figures, but miniatures which can be operated by strings from above the stage. These latter figures are more technically called marionettes.

Let us start by making a few real puppets first, and with them we can give shows and have loads of good times, for there's nothing more comical, or more interesting either, than a good puppet show well given.

And so to the puppets. Make a drawing 15" tall of the figure you wish to make. For the head a piece of soft wood, 5x3x3", which is easy to carve, should be obtained. Bore a hole large enough in diameter to admit your index finger easily, and about 1½" deep. On the block, sketch the profile of the head and an outline of the puppet's face and neck. Cut or chip away all wood not included in the design so that the head and neck gradually take on shape. For rounding surfaces like the chin and head, a wood file is excellent. When finished the entire surface should be well sanded. The nose will be found

easier to make if it is cut out separately and glued on the face. Imitation eyes can be bought for a few cents and these, too, can be glued in position.

Next the hands have to be carved out of soft wood. A block, 8x2x1" is long enough to make both hands, but be sure to have both a left and right hand. The hands should first be sketched on the wide surface of



A MARIONETTE "SKELETON"

the block, wrist to wrist, and then carved out and sandpapered. The fingers can be made to stand out by cutting narrow but deep v-shaped hollows in between them. Now cut out two pieces of stiff wrapping paper, 2x6", and fasten these to the wrists with good strong glue, binding them on with adhesive tape.

The next important thing is to make a body. This resembles at first a three-fingered mitten made from linen, calico, or other material. It should be long enough and sufficiently wide to fit completely over the hand and forearm of the operator (termed the puppeteer). Put this on your left hand, placing the thumb and middle finger in the arm-pits, and the index finger in the head. In that position put the puppet's right hand on your thumb, the left hand on the middle finger, and the head on the index finger. Now, using the same good grade glue, affix the cloth "body" to the various wooden appendages and firmly bind them in place with adhesive tape.

All that now remains to be done is to supply the puppet with a head of hair made from yarn, or a doll, and to dress the creation in whatever costume you may wish it to wear in order for it to be correctly dressed for the part you wish it to play in the show.

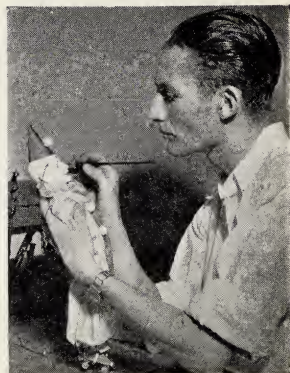
WITH a little practice many puppets can easily be carved,

A "LADY" ON "STRINGS"



clothed, and painted so that in no time at all you can have a full cast for any play you wish to give. Of course, you may wish to branch out farther afield than the mere making of replicas of people, and manufacture animals instead. This will require some little ingenuity and a close study of the particular animal's anatomy and habits of movement, if it is to be a realistic miniature.

Now comes the more or less difficult task of making the puppets you have created move across a stage, and gesture properly and be natural and graceful in all their movements. Practice and patience are the two essential requirements. If one has a sense of the dramatic, the ease with which full control and manipu-



THE FINISHING TOUCHES ON A PUPPET CLOWN



THE MAKINGS OF A MARIONETTE RODEO

lation of the puppets can be obtained will be amazing.

Details for the construction of a simple stage for the hand-operated puppets will be made to suit individual requirements. It may, for instance, be more practical not to have a stage high off the floor, but to have one too low will necessitate the puppeteer kneeling in order to stage his show and himself remain unseen. The draw-curtain is better than the drop curtain, and should be made of heavy material. Care should be taken to see that it opens

and closes easily before each performance. For background, any piece of suitably colored material may be fastened to the sides and back of the box, which, in a sense, is the theatre. Gray is a good all-purpose color and the cloth should be long enough so that it reaches below the platform. Ingenuity can be displayed in the making of scenery from colored scenic photographs, to cutting out cardboard and drawing and painting one's own scenic effects on them. Whatever

is used, though, has to be fastened to a piece of board over the top of the stage and in front of the back-ground.

It is a good idea to have your audience so seated that they cannot see up through the top of the stage, or too far down below the 6" wide platform. A desk lamp should be fixed on a bracket in such a manner that it does not throw undesirable shadows. Usually it will be better to have it above the stage, shining downward.

Once one has conquered the art of manipulating this type of puppet and has had some experience in giving shows, the next step in puppetry would be the making of marionettes—figures manipulated by strings attached to portions of the puppet's anatomy and to a control held in the puppeteer's hands above the stage.

Marionettes can be made very simply and stuffed with sand and cotton and operated with only five strings, or they can be quite complicated hand-carved ones operated by strings to every movable section.

Make the scale drawing for your figures. From this, cut paper patterns for the head, torso, legs,

and feet, and trace these on a piece of folded muslin, so that you have a back and front piece for each section. The pieces of muslin should be sewed so that each section of the body is done separately. These should then be turned inside out so that the seams are on the inside. Now stuff the body and head with cotton, leaving $\frac{1}{2}$ " unstuffed to resemble the neck. The hands and feet should be stuffed with sand, as they need to be fairly heavy. Tie with thread for the wrist; add sand to elbow and tie again; fill balance of arm to within 1" of shoulder, stitch across and then sew to shoulder of the torso. For the feet, fill with sand and tie at ankle; fill lower part of leg with sand and tie for knee; fill balance to within 1" of top of leg, stitch across, and sew to torso. All these stitched, unstuffed portions, as well as those which are merely tied, allow for flexibility in the completed figure. Assemble the body, add yarn for the hair, sew brown or black buttons to face for eyes, and then paint the parts of the body which will show after the figure is dressed, except the neck, ankles, and wrists which should be unpainted to allow for easy movement of parts. Dress as you would

any doll or other miniature character.

Now comes the stringing of your marionette. Get five thin, but strong, pieces of string and two 8" long by $\frac{1}{4}$ " thick sticks to act as controls. Attach a string behind each ear, and one between the puppet's shoulder blades; the ear strings should be fastened to the ends of one of the sticks, with the shoulder blade string in the center. Strings should also be attached to both hands and knees, the other ends of the knee strings being affixed to the ends of the other stick. The hand strings should be fastened an equal distance about halfway between the center and the ends of this second stick.

Now commences the task of making your creation obey your will, talking, acting, bowing, gesticulating, all in accord with what you do at the controls.

Once having achieved success in manipulating the figures, you will become an enthusiastic puppeteer, and will wish to make the more difficult marionettes of wood. Puppetry furnishes a tremendous amount of interest and fun, as well as being an activity in which every member of the family can do his part or her part.

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Ancient man recognized the durability of Brick. And though crudely fashioned, as they were, his monuments stand today as proof that Brick stands the test of time.

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Through the ages man has sought to further beautify his community, to make his surroundings more pleasant. Brick is the answer to his search for beauty. Brick construction today is a thing of magnificent beauty.

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"THE 60-40 PLAN OF THE CHURCH"

THE AIM of the Church through the Improvement and Beautification Committee, is to encourage throughout the Church the "harnessing" of labor that would otherwise go idle, in the repair and the beautification of Church buildings. Nothing is more embarrassing to the Church than to have dilapidated, tumble-down churches, when at the same time able-bodied men and women in the ward would be delighted to improve them.

Stake presidents, investigate the situation in each ward; appoint a competent committee to give the work intelligent and immediate direction in your stake.

Bishops, investigate! See what can be done! Call in your Ward Church Security Committee, which consists of a member of the ward bishopric as chairman, chairman of the welfare committee of High Priests, Seventies and Elders quorums, leader of adult Aaronic Priesthood class, ward Relief Society president, and ward work directors.

Now, Bishops, add to this committee representatives from the Sunday School, Young Men's Mutual, Young Women's Mutual, and Primary. Make a careful survey. Decide what you are going to do and divide the work. In some small wards a committee of this size may be too large and cumbersome. In this event, Bishops, use your best judgment. Sometime you will find a worthy man or woman in your ward who has a hobby of raising flowers, someone who is apt at interior repair or decoration. Put responsibility on them and let them carry it through. One of the most outstanding examples of leadership in our Church has been shown by a member of the Relief Society, whom the Bishop chose to carry the responsibility. Our women have leadership! If a bishop is handicapped in a ward for want of a person who is adapted for this type of work, feel free to call on the president of the stake for assistance and suggestions. Some of the colleges and universities of our state have special courses in landscaping and the beautification of grounds. The professors and teachers in these schools will assist us if we will but contact them. A little "touch" by someone schooled in this work is sometimes the difference between harmony and discord in the surroundings.

Several members of the Beautification Committee are experts in this line of work and are delighted to be of assistance when requested.

Let us wake up to the opportunity before us.

BEAUTY OUT OF UTILITY COMES WHEN FINE OLD STRUCTURES SUCH AS THE ONE ON THE LEFT, ARE REVAMPED BY THE WILLING WORK AND DONATIONS OF FAITHFUL MEN AND WOMEN AND BY THE SKILL OF A PROFESSIONALLY QUALIFIED ADVISER AS SHOWN BY THE ARCHITECT'S DRAWING ON THE RIGHT.



OUR CHURCHES SHALL BE BEAUTIFUL

THE appearance of Church and community buildings and homes mirrors the pride and industry of a people. We urge that Latter-day Saints become conscious of the need for improvement and beautification to properly reflect to the observer the ideals and high standards of our people. Such a program will stimulate industry and independence and improve the appearance and utility of Church edifices and individual homes. Every stake president and every bishop should be responsible for the activity of each officer and member in this program.

The First Presidency.

Heber J. Grant
John A. Widtson
David O. McKay

The First Presidency.



Edward O. Anderson, Architect.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; J. BALLARD, JOHN A. WIDTSON, AND JOSEPH F. MERRILL

THE NEW PLAN IN OPERATION

WE ARE pleased to report that in most of the wards of the Church the new Priesthood plan is already in full operation. Where the program is being followed carefully, encouraging results are being obtained.

In some wards the Priesthood meeting precedes, in others it follows the Sunday School. Experience will show which method will be most satisfactory to the Priesthood quorum. It is reported that in a few wards the Priesthood meets on a week night.

Communications relative to quorum experience under these various plans will be welcomed by the Melchizedek Priesthood Committee of the Council of the Twelve, 47 East South Temple, Salt Lake City, Utah.

THE STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

QUESTIONS have been asked on how this stake committee shall function. In this connection please read again on page 768, *The Improvement Era*, December, 1937, what is said under "5. Stake Supervision."

It is again recommended that the stake committee meet monthly with the officers of the quorums and quorum groups to consider reports, problems, activities, programs, etc., and that each group and quorum be visited in its weekly meeting at least once a quarter by one or more members of the stake committee. In a few stakes, where the wards are widely scattered, it may be wise to attempt to hold only district monthly meetings, and stake meetings only quarterly. These are matters for each scattered stake to work out for itself. The objective is to secure results in a feasible and economic way.

A questionnaire from the Council of the Twelve and new quarterly report forms will be sent to the stakes early in February.

QUORUM COMMITTEES AND PROJECTS

How many Priesthood quorums are fully satisfied with their progress and accomplishments during 1937? Which quorums are they? Certainly the great majority of them were not satisfied. Why? Chiefly because there was too little activity.

But 1937 is past and gone and nothing can be done to improve its record. Its lessons, however, may and should be most helpful to us in 1938. Failures, like successes, have their causes. Shall not each quorum decide that successes, rather than failures, shall characterize its course during 1938?

Needful to this purpose is the organization of the four standing committees—Personal Welfare, Class Instruction, Church Service, and Miscellaneous—each as large as its work may make desirable and with one or more subcommittees, if necessary, and, if needed, one or more temporary committees for special work may be appointed. In any case, in every quorum the four standing committees should be kept fully organized and active. *Activity is the key to progress.*

What shall these committees do? See *Priesthood Manual, A Handbook for Quorums of the Melchizedek Priesthood*, 1933. The names of the committees also indicate their duties.

Again, every quorum is instructed to carry on one or more projects related to the Church Security program. Which project? This is optional with the quorum and with the knowledge of the local Security Program Committee. Here is opportunity for quorum initiative.

Finally, let every quorum realize that it is called into activity, *ACTIVITY*—which should be its distinctive feature.

QUORUM CENSUS REPORT

IN the January issue of *The Improvement Era*, the request was made that all quorums of the Melchizedek Priesthood make a census of the conditions and needs of its membership (page 39). It is urgent that this survey be completed at the earliest possible date.

The information is probably available in the census made by the ward Security Committees on which all Priesthood quorums have representation. However, if the information has not already been secured by this Committee, the quorum should take steps to complete the work.

Each quorum should report its own census as a quorum project whether or not the Security Committee has made its report. The blanks for this purpose, the same as those used by the General Security Committee, may be obtained from the ward or stake representative of the General Security committee. The completed census may be sent directly to the Church Security committee, 312 Union Pacific Building, Salt Lake City, Utah, which committee, in this matter, acts as the agent of the Melchizedek Priesthood committee.

AN IMPORTANT PROJECT FOR ALL QUORUMS

AMONG the activity projects that may be taken up by the quorums none is more important than that of producing food stuffs.

Every family should attempt to produce as much as possible of its food, and every quorum should help produce the food needed by its members.

To accomplish this, lands now unused, such as vacant lots and untilled fields, should be brought under cultivation by quorum activity. Such co-operative agricultural projects are usually profitable financially, and help greatly to cement the quorum as a body of brethren engaged in a great common cause.

In the larger cities, and also in the smaller towns, there are numerous vacant lots, which the Priesthood quorums could well convert into fruitful gardens. Such labor when done unitedly by quorum members is small, but the material and spiritual benefits will be large. This project could be undertaken by quorums in urban as well as rural localities.

QUORUM FUNDS

THE Church Security program does not relieve quorums from the responsibility of finding and caring for members who are in need. The high ideal of the quorums should be to care, as a quorum, for all members who find themselves in unfortunate conditions. This may be accomplished if the committee on personal welfare does its work faithfully.

Melchizedek Priesthood quorums are advised that all funds derived from quorum projects, after the assigned contribution has been made to the Church Security program, should be retained and disbursed by the quorum for the benefit of quorum members who may be in need.

Quorums will shortly be advised of a plan by which their quorum funds may be protected from loss until such time as they may be disbursed for quorum purposes under proper authority.

SELECTION OF THE CLASS TEACHER

THE standing Class Instruction Committee should be responsible for the presentation in acceptable manner of the Priesthood course of study. Every quorum and ward group, where the quorum is divided, should have its class teacher or leader, serving under the direction of the Class Instruction Committee.

The quorum or group teachers should be selected by the quorums upon the recommendation of the Class Instruction Committee, in consultation with the bishop of the ward. Observance of this method of selecting the class teacher will prevent misunderstandings.

BISHOP'S TIME IN THE
WEEKLY PRIESTHOOD
MEETING

UNDER the heading "The New Priesthood Plan" *The Improvement Era* for December, 1937, pp. 768-771, outlined this plan. Relative to the "Weekly Meeting," p. 768, the statement is made that "this meeting should occupy at least 50 minutes, preferably more. It should consist of two parts, (a) the opening, the bishop presiding and presenting matters of a general nature, to last about 15 minutes, and (b) the separation into quorum meetings," etc.

Reports have already come in indicating that some bishops take more than 15 minutes, though only 50 minutes are available for both parts (a) and (b). We strongly advise that bishops do not infringe upon the 35 minutes the plan assigns to the quorums. Their program requires at least 35 minutes. If part (a) requires more than 15 minutes, the time should be secured by arranging that more than 50 minutes be given to weekly meeting.

Will bishops please be governed by these recommendations?

MISSIONARY CLASSES

SEVERAL years ago missionary classes in the Sunday Schools of the Church were instituted for the purpose of preparing young men and women who are prospective missionaries with the fundamentals of the Gospel. The First Presidency gave their endorsement to this movement and requested that these classes be supervised by the stake presidencies in the several wards of their respective stakes. A two-year course of study was prepared, but for some reason in many of the stakes of the Church this class has been permitted to die or has been indifferently held. It is imperative that this course of study be given, and prospective missionaries be invited to take the course according to the former instructions. Will the stake presidencies please take this matter in hand and see what can be done to increase the efficiency of these classes?

LIQUOR AND TOBACCO
ABSTINENCE—A QUORUM
PROJECT

ON PAGE 770 of *The Improvement Era*, December, 1937, we read under the heading of "The Quorum Activities": "6. Two lines of activity each quorum is requested to make prominent—to secure abstinence from the use of liquor and tobacco and to help develop the Church Security program." Then follow remarks and suggestions relative to these projects.

Concerning the liquor-tobacco project the following copy of a letter by the First Presidency will be of great interest:

From The First Presidency—

April 26, 1937.

President Rudger Clawson and Members of the Council of the Twelve.

Dear Brethren:

In your communication of March 18, 1937, you say that you have given consideration to methods of combating the increasing trend toward the use of alcohol and other intoxicating beverages even among members of our Church, and, as a result of your study, you offer eight definite recommendations which we approve as follows:

1. You may proceed to organize a campaign throughout the Church against the use of alcoholic beverages. We suggest, however, that while you major your attention against the use of alcohol in particular, that you continue to lay special emphasis upon the evils that follow the use of the cigarette and other forms of tobacco.

2. We commend your plan to make this campaign a project for all the Priesthood quorums, both Melchizedek and Aaronic, charging the quorums with the responsibility of (a) keeping their own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise.

3. Consult the Presiding Bishopric with a view of securing their cooperation and that of the Aaronic Priesthood in the carrying out of the proposed program.

4. Auxiliary organizations should give to the Priesthood quorums such help in the campaign as may be consistently requested of them by Priesthood quorums.

5. The preparation and distribution to the various quorums of report blanks upon which shall be recorded, at times designated, the progress of the quorums in the elimination of drinking among their members, will be a helpful and contributive factor in the success of this project.

6. Regarding officers of quorums disciplining weak and recalcitrant members who persist in the use of intoxicants, we suggest that you emphasize the importance of getting these recalcitrant members into some activity through which they may gain strength to overcome their weakness. The skill of true leadership is shown not in disfellowshipment or excommunication, but in conversion.

7. Providing the quorums with literature, moving and sound pictures and production machines, and any other facilities and material, we most heartily endorse. We commend you for taking advantage of the moving picture and sound production machines as educational factors in this project.

8. We cannot think of the nature of the campaign you propose being anything else but educational and spiritual. This it should be in the truest sense of the word. It should not and must not be tinged with political or partisan issues.

Slogans are battle cries, and are truly effective when the heat of a campaign justifies their use. When repeated listlessly without spirit behind them, they become worse than ineffective. We suggest that you consider very carefully the advisability of choosing a slogan.

We commend you for your desire to adopt effective measures to counteract the growing evil of intemperance and cigarette smoking, particularly among the young people of our Church. Total abstinence is the best means of securing, maintaining and enforcing prohibition of intoxicating liquors; and abstinence and self-control are fostered by education and true enlightenment regarding the evils of alcohol and tobacco.

May the Lord bless your efforts to the good of the young people of the Church, the State, and the Nation, we remain.

Sincerely your brethren,

THE FIRST PRESIDENCY,

By HEBER J. GRANT,
DAVID O. MCKAY.

PRESUMABLY each Priesthood quorum has already planned and organized to carry forward the project for the non-use of liquor and tobacco, paralleling the study of the Word of Wisdom. We urge this be done promptly along the lines indicated in the *Era* article, and that the work be energetically prosecuted, not hysterically and offensively, but wisely and persistently. Seek the cooperation of the Church auxiliaries and other sympathetic agencies that are willing to assist.

The following official information from the office of the Utah State Liquor Control Commission will indicate the magnitude of the liquor problem:

CONSUMPTION OF DISTILLED
SPIRITS DURING 1936

15 Monopoly States and 23 License States

License States	Gallons Per Capita
Arizona	1.307
Arkansas	1.076
California	1.539
Colorado	1.018

Delaware	1.233
District of Columbia	3.793
Florida	1.441
Illinois	1.493
Indiana	.779
Louisiana	1.045
Maryland	1.177
Massachusetts	1.018
Minnesota	1.114
Nebraska	1.164
Nevada	3.319
New Jersey	1.184
New Mexico	1.068
New York	1.182
Rhode Island	1.247
South Carolina	.795
South Dakota	.891
Texas	.741
Wisconsin	1.258

Monopoly States

Idaho	1.038
Iowa	.440
Maine	.861
Michigan	1.002
Montana	1.531
New Hampshire	.958
Ohio	.929
Oregon	1.034

(Continued on page 106)



FLOOD TIDE

N. C. J. C. News Service

(Continued from page 105)

Pennsylvania	1,075
Utah	953
Vermont	659
Virginia	893
Washington	1,047
West Virginia	977
Wyoming	1,372

Summary

23 License States	1,182
15 Monopoly States	964

It will be noticed that four of the license states and five of the monopoly states have a lower per capita consumption than does Utah. Monopoly

states are those in which the state is the only legal vendor, either wholesale only, as Wyoming, or both wholesale and retail, as Utah, Washington, etc. Monopoly states, that wholesale only, issue licenses for retailing. License states have virtually the old saloon system.

The following table is most informative:

TOTAL LIQUOR SALES BY COUNTIES IN THE STATE OF UTAH FOR THE PERIOD OF ONE YEAR

December 1, 1936 to November 30, 1937

County	Liquor Sales (Dollars)	Number Permits Sold
Beaver	\$ 43,935.83	1,057
Boxelder	74,445.98	2,054
Cache	148,519.23	3,352
Carbon	173,669.55	4,870
Daggett	4,221.45	147
Davis	30,669.17	729
Duchesne	21,418.48	554
Emery	35,287.11	1,018
Garfield	33,422.88	596
Grand	21,150.19	469
Iron	76,092.15	1,732
Juab	67,019.45	1,316
Kane	19,357.24	500
Millard	45,654.75	956
Morgan	11,103.43	204
Piute	18,314.78	379
Rich	6,669.53	195
San Juan	10,822.87	356
Sanpete	89,514.54	1,734
Salt Lake	2,017,942.22	43,289
Sevier	89,165.51	1,770
Summit	68,590.29	798
Tooele	63,228.39	1,406
Uintah	67,747.57	1,744
Utah	263,919.95	6,178
Wasatch	24,565.63	675
Washington	46,922.78	1,322
Wayne	7,193.58	207
Weber	467,168.36	9,518
Totals	\$4,047,832.89	89,185

Utah has a population of about 550,000. Approximately three-fifths of these are minors to whom liquor cannot legally be sold. On an average therefore every adult in Utah pays about \$20.00 per year for liquor. Can Utah afford four million dollars a year for liquor? Remember this cost does not include that paid for beer. How much is paid for tobacco? Suppose the money paid in Utah for liquor, beer, and tobacco were spent to remove poverty—to build up and bless the people. Results?

Utah is the only state in the Union where the majority of the people are members of the Church. How does it make us feel to learn that there are nine other liquor states (not counting those partially or wholly dry—Alabama, North Carolina, Kansas, etc.) in which the per capita consumption of liquor is less than in Utah? Let all the Priesthood get busy in the campaign!

MELCHIZEDEK OUTLINE OF STUDY FOR MARCH

Text: *The Word of Wisdom—A Modern Interpretation*, by John A. Widtsoe and Leah D. Widtsoe.

THE 1938 MANUAL

THE 1938 study course for all Melchizedek Priesthood quorums, *The Word of Wisdom, A Modern Interpretation*, can fill its mission only if it is read and studied by all Priesthood members. Hence every member should have a copy. This fact should be urged in every quorum. While every one will want a cloth-bound copy, yet we are pleased to announce that a cheaper paper-bound edition has been printed and can be secured from the Deseret Book Company at 50c a copy or six for \$2.50, plus sales tax in Utah.

LESSON VII

ALCOHOL

(First Part of Chapter 5)

I. What Is Alcohol?

II. The Use of Alcohol Is An Age-Old Evil.

- The evil of it has long been recognized.
- There have been many movements against the use of alcohol.
- Anti-alcohol movements culminated about the time the Word of Wisdom was given.
- Note the legislation against alcohol.

III. How Much Alcohol Is Consumed?

IV. Alcohol Is Not a Food.

- Define food.
- Contrast the differences between alcohol and food.

V. There Is Danger In The Temperate Use of Alcohol.

VI. How Does Alcohol Affect the Mind?

- The first effects are like those of any narcotic.
- What happens to the brain?
- Give the testimony of Dr. Hugo Munsterberg, world-famous psychologist.
- What is the final effect?

QUESTIONS, PROBLEMS, PROJECTS.

1. What is the financial value of the alcoholic drinks consumed in your neighborhood?
2. Why may we not class alcohol as a food?
3. Why is the temperate use of alcohol dangerous?
4. Alcohol is a narcotic. What does that mean?
5. What type of mental disturbance follows the use of alcohol?
6. Why was not the prohibition experiment in the United States completed? In what manner is the nation "paying the price" today?

LESSON VIII

ALCOHOL (Continued)

(Latter Part of Chapter 5)

- I. How Does Alcohol Affect the Body?
 - a. It causes lack of muscular control.
 - b. It diminishes endurance.
 - c. It makes motorists and aviators unsafe.
 - d. Athletes are injured by alcohol.
 - e. The children of drinking women are injured.
 - f. The higher centers of the brain are numbed, giving ascendancy to the lower impulses.
- II. Alcohol Leads To Disease.
 - a. The bloodstream is tainted.
 - b. The stomach and digestive system are injured.
 - c. The liver becomes diseased.
 - d. The heart and circulatory system are weakened.
 - e. The drinker has reduced resistance to infection.
- III. Much Social Injury Is Due To Alcohol.
 - a. The moral sense becomes blurred.
 - b. Alcohol increases criminality.
 - c. Poverty is a result of alcoholism.
 - d. Alcohol increases accidents.
 - e. Human misery follows the use of alcohol.
 - f. Innocent families are its victims.
- IV. Alcohol is a Racial Poison.
- V. Summary of The Indictment Against Alcohol.
 - a. It injures body and mind, especially the nerves and brain.
 - b. It is the cause of human misery among other than the drinker.
 - c. It shortens human life.
 - d. The American Medical Association has declared against it.
- VI. How May the Alcohol Evil Be Corrected?
 - a. First by education.
 - b. The will against it must be developed.
 - c. Substitutes must be found for it.
 - d. Obedience to positive aspects of Word of Wisdom helps overcome alcohol habit.
 - e. Prevention is better than cure.
 - f. Home and parents must set the right example.
- VII. The Word of Wisdom is Confirmed in Its Statement.
- VIII. Wine Should Not Be Used in the Sacrament.
 - a. The meaning of Bible "wines" is misunderstood.
 - b. Under divine revelation, water may be substituted for wine.

QUESTIONS, PROBLEMS, PROJECTS

1. What means would you take to prevent drinking in the family? By the public?
2. Secure from the local Board of Health

statistics as to diseases resulting from the use of alcohol.

3. The drunkard injures his family. To what extent then is it justifiable to prevent him from securing alcoholic drinks?

4. What is the best method in your locality to correct the alcohol evil?

5. How may the danger from alcohol in this speed-mad age be controlled?

STAKE MISSIONARY WORK

AS INDICATED by the reports from the First Council of the Seventy which are being published monthly in *The Improvement Era*, the results from stake missionary activity have been gratifying to an extreme degree. These results become more startlingly apparent when considered in terms of one stake. Think what it has meant for example, to Liberty Stake, to be able to report that during 1937 they have had 94 missionaries active who have contributed 4,926 evenings or parts of days, devoting 8,579 hours to the making of 11,099 calls, including 4,742 first invitations and 4,133 revisits. And during this activity they have held 9,464 Gospel conversations, distributed 120 books, 7,337 tracts, and held 122 cottage meetings, the grand and inspiring result of which has been 258 persons brought into the Church through the waters of baptism and 161 inactive members brought again into activity. In such reports there is cause for rejoicing.

Think what it has meant to the missionaries and to the wards when such letters as this can be written:

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of November, 1937

MISSIONARY ACTIVITIES

1. Evenings or part days spent in missionary work.....	6,041
2. Hours spent in missionary work.....	13,804
3. Number of calls made while tracting.....	10,642
4. Number of first invitations in while tracting.....	3,350
5. Number of revisits.....	3,175
6. Number of Gospel conversations.....	11,955
7. Number of standard Church works distributed.....	233
8. Number of other books distributed.....	627
9. Number of tracts and pamphlets distributed.....	14,703
10. Number of Books of Mormon sold.....	161
11. Number of hall meetings held.....	234
12. Number of cottage meetings held.....	750
13. Number of cottage and hall meetings attended.....	2,738
14. Number of investigators present at cottage and hall meetings.....	2,573
15. Number of baptisms as a result of missionary work.....	85
16. Number of inactive members of the Church brought into activity through stake missionary service during the month.....	299

ADDITIONAL INFORMATION

Number of stakes in the Church.....	118
Number of stake missions organized.....	114

MISSIONARIES ACTIVELY ENGAGED

No. of stakes reporting.....	101
Number of Districts.....	363
Elders.....	258
Sevens.....	1,158
High Priests.....	261
Women.....	263
Total.....	1,940

SPECIAL ITEMS OF INTEREST

Interviews were held in the office of the First Council with three Stake Presidents and eleven Stake Mission Presidents during the month of November.

Thirty visits in connection with Stake Missionary work were made by members of the First Council to Stakes and Quorums during the month of November.

The First Council of Seventy,

by RULON S. WELLS.

Manti, Utah

December 20, 1937.

Dr. Otto Nielsen,
President of South Sanpete Stake Mission
Ephraim, Utah.

Dear President Nielsen:

On behalf of the Stake Presidency I want to take this privilege of wishing you and your loyal force of missionaries the Season's Greetings.

As we view the work of your missionary force the past year, we are aware of the most gratifying results. Our Father in Heaven must also look with pleasure upon the results of your efforts in our Stake. One very noticeable result of this new labor is the increased testimony of the missionaries themselves. Their testimonies have been strengthened and their faith made more functional.

Through the work of your mission, the Sterling Ward especially has been transformed into a real organization. For years they have been on the bottom of our Stake but due to your efforts they have led our Stake three out of the last six months. Bishop Chapman of the Sterling Ward gives your force the credit of which they are well deserving.

I feel our people at home are worth as much to the Lord and His work as are those out in the world. And I am sure that God is pleased with our efforts in reclaiming many of our local loved ones.

May God bless your efforts for the coming year and give faith and wisdom to your brethren in this great soul-saving cause, is my prayer for you all.

Very sincerely yours,

Leland E. Anderson,
President, South Sanpete
Stake.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

QUORUM OFFICERS CONTACT WITH MEMBERS AWAY FROM HOME URGED BY PRESIDING BISHOPRIC

EXISTENCE of a plan under which members of Aaronic Priesthood quorums away from home are kept in touch with quorum activities and Church affairs in general, is recommended by the Presiding Bishopric coincidentally with the issuance of a special request by the First Presidency that all young people away from home at school, for work, or for extended visits be looked after and encouraged to continue their Church activities in the wards or branches in which they are residing temporarily.

It has been recommended by the Presiding Bishopric for several years that quorum officers and members maintain correspondence with absent members. In order further to encourage quorums to look after members away from home and to encourage absentee members themselves to continue in quorum activity, the Presiding Bishopric has announced that effective immediately (January) such members who attend meetings and engage in quorum activities in the wards or branches in which they reside temporarily are to be given credit on the records of their home quorums. In order to secure the credit, the member is to report his attendance and activity to his own quorum officers, the report to carry the endorsement of a member of the bishopric of the ward in which he temporarily resides or the quorum supervisor of the quorum with which he is temporarily affiliated.

The statement of the Presiding Bishopric is as follows:

January 3, 1938
To Bishops and Counselors.
Dear Brethren:

For many years it has been one of the recommendations of the Presiding Bishopric that quorum members away from home at school, working, or visiting for extended periods, be kept in touch with quorum affairs, by means of letters from quorum officers and members, by reports, and in other ways, and that they be urged to associate themselves as visitors with quorums in the wards in which they are residing temporarily.

In harmony with the suggestion now being made by the First Presidency, that special efforts be made by parents and others to maintain contact with all young people who are away from home, and to further encourage quorum officers to account for every member of the quorum, wherever it is at all possible, it has been decided that where members attend quorum meetings and engage in quorum activities in the wards or branches in which they are temporarily residing and report such attendance and activity to their own quorums with the endorsement of a member of the bishopric or the quorum super-

visor of the ward in which they are temporarily residing credit may be given on the records of the home quorum.

It is the duty of every quorum, through its officers, the supervisor and the bishopric, to keep in touch with all members wherever they may go. Many quorums maintain regular correspondence with absent members, sending news and reports of quorum activities, thus helping to retain interest in the quorum and in Church work in general.

We trust that this procedure will, in the future, be followed by all quorums in order that we may discharge our full responsibility and aid all quorum members in every way possible. Bishops are requested to discuss this plan with all supervisors and urge its immediate adoption.

Sincerely your brethren,

Sylvester Q. Cannon.

David A. Smith.

John Wells.

The Presiding Bishopric.

FEATURES OF THE AARONIC PRIESTHOOD PROGRAM FOR 1938

1. Gold Star Standard Quorum Awards.
2. Campaign for One Million Assignments to be filled by members under 20 years of age.
3. The Restoration Anniversary Celebration featuring "The Lamanites" as the central theme.
4. Renewed emphasis of the Aaronic Priesthood Correlation plan with emphasis on leadership, program, activity, and missionary correlation.
5. Semi-Annual conventions in connection with General Conferences in April and October.
6. Semi-Annual leadership conferences during April and October General Conferences.
7. Leadership Training Conventions in stake groups. (Completing the program under way since October Conference.)
8. The Church-wide campaign against liquor and tobacco.
9. Projects under the Church Security Plan.
10. Year-round social and fraternal activity program, correlated with the Y. M. M. I. A., Sunday Schools, and Seminars.
11. Special participation in stake quarterly Priesthood conferences.
12. Grading Priesthood Quorums.

ADULT AARONIC PRIESTHOOD AND STAKE MISSION WORK TO BE KEPT SEPARATE

THE statement appearing below is reprinted from the *Improvement Era* for January, 1938 (page 39). The instructions given therein have the full endorsement of the Presiding Bishopric. In instances where stake missionaries are assigned to labor with adult Aaronic Priesthood members, these instructions will have special application. The statement is as follows:

Any effort to use the missionaries in local or stake activities must be abandoned, for to use them so would completely demoralize the stake missionary work. Let us quote from letter No. 4. "The Stake Mis-

sion should be just as completely separate and apart from all other stake work as are the missions abroad—in the Northern or Southern States, in England or in Germany . . .

ADULT AARONIC PRIESTHOOD STUDY COURSE

THE study course recommended for adult Aaronic Priesthood classes is the *Priests' Manual for 1937*. This manual contains the fundamentals of Priesthood practice and is ideal for this purpose. The price is ten cents, the same as for other lesson guides. Orders with remittance should be sent to the Presiding Bishop's office.

ADULT GROUPS TO BE REPRESENTED IN STAKE MELCHIZEDEK COMMITTEE MEETING

UNDER the provisions of a new stake supervision plan for the Melchizedek Priesthood, which will also provide cooperation with the Church Security program, a representative of the adult Aaronic Priesthood is to become a member of the joint group to meet with them when matters of participation in Security program projects are being considered.

This plan which was prepared by the Melchizedek Priesthood Committee of the Council of the Twelve and the Presiding Bishopric, provides that periodical meetings are to be held jointly by the stake Melchizedek Priesthood committee and the stake Security committee to plan quorum and group projects under the Church Security plan. At such meetings a representative of the adult Aaronic Priesthood will attend and assist in planning projects to be conducted by the adult groups in the stake.

A similar plan is recommended in each ward with the ward adult Aaronic Priesthood supervisor representing that group in the joint meetings in the ward.

FIRST 1937 STANDARD QUORUM AWARD GOES TO BALBOA WARD

BALBOA WARD of San Francisco Stake receives the honor of having the first Standard Quorum Award for 1937. This being the second consecutive year this quorum has qualified for the award, the quorum is also the first to be awarded the Gold Star.

The report was signed by the president of the quorum, Arthur W. Sadler, endorsed by the quorum supervisor, and approved by the stake chairman of the Aaronic Priesthood.

The record of the quorum is of unusual note. A quorum procedure program and a social and fraternal activity program were set up and followed throughout the year. The average attendance was 65 per cent.

The record in tithing, observance of the Word of Wisdom, and filling assignments was 100 per cent in each case. Seventy-five per cent of the members engaged in two quorum projects during the year.

Reports on Standard Quorum Award achievements for 1937 should be sent to the Presiding Bishopric as soon as possible. Stake chairmen of Aaronic Priesthood with their committees are responsible for checking with each quorum and reporting those which have earned the award.

PRESIDING BISHOPRIC URGES WIDER USE OF MANUAL

THE following circular has been sent to all bishops and counselors:

January 3, 1938.

To Bishops and Counselors.

Dear Brethren:

With the longer period of time now provided for Aaronic Priesthood Quorum meetings, the use of the lesson manual by all quorum members becomes increasingly important and desirable. It is therefore urged that all quorum officers and members provide themselves with the manual. It is suggested that each quorum appoint a manual secretary, who will secure the orders from quorum members and that supervisors encourage the use of the Manual in every possible way.

The first duty of quorum officers, according to the revelation (Section 107, Doctrine and Covenants) is to teach each member his duty. The quorum manuals outline the duties of members, suggest quorum programs and procedure, offer suggestions to bishoprics, supervisors, quorum officers, and members, and apply Priesthood principles through the specially prepared lessons. No quorum can function to the best advantage unless the members have manuals.

The subjects for 1938 are: Priests, Priesthood Studies; Teachers, Priesthood, Religion and Success; Deacons, The Deacon's Responsibilities. The lessons cover the entire calendar year of 1938—one lesson for each week.

If manuals have not already been ordered it is urged that each quorum ascertain the number desired by its officers and members and that one order covering the needs of all quorums of the Aaronic Priesthood be sent at once. The price is 10c a copy. Orders should be sent with remittance to this office.

Sincerely your brethren,

The Presiding Bishopric,
By Sylvester Q. Cannon.

PRIESTHOOD MEETINGS TO BE SEPARATE FROM OTHER ORGANIZATIONS. BOTH PRIESTHOOD GROUPS TOGETHER

THE following letter has been sent to all bishops by the Presiding Bishopric:

January 3, 1938

To All Ward Bishoprics.

Dear Brethren:

As you are informed from the letter of President Rudger Clawson of the Council of the Twelve, under date of October 28th, the Priesthood of each ward shall henceforth meet at a suitable time each week to be chosen at the option of the Bishopric and Priesthood of each ward, with the approval of the stake presidency. In connection with this change there are two



things that we desire especially to call to your attention:

First. In view of past unsatisfactory experience in having the Priesthood meet either conjointly, or at the same time, with other organizations, it is now decided that the Priesthood shall meet each week separately from any other organization.

Second. That this weekly meeting is to include all Priesthood—Melchizedek and Aaronic—in the ward, and should, preferably, meet as a general gathering under the direction of the bishopric to consider briefly any matters of general concern, and receive any instructions from the bishopric; to be followed by separation into quorums or groups for the Priesthood les-

sons and activity work. In connection therewith the important matter of ward teaching should be followed up.

We feel certain that, if the instructions previously given are carried out, and if the above items are kept constantly in mind, the coming year will show great improvement in the Aaronic Priesthood activity.

With best wishes for a successful and happy New Year, we are,

Sincerely your brethren,

Sylvester Q. Cannon,
David A. Smith,
John Wells,
The Presiding Bishopric.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

DURING the present year the entire Church is to engage in a great educational campaign for the purpose of encouraging Latter-day Saints better to observe the Word of Wisdom and particularly to have all members abstain from the use of alcohol and tobacco.

Every quorum is to be requested to join in the campaign. When the plan of campaign is announced it is hoped that every Aaronic Priesthood quorum will give whole-hearted support to every request made by our leaders.

Probably the most definite point of attack by the liquor and tobacco interests is within the age groups represented in Aaronic Priesthood quorums. This is particularly true of cigarettes. It is therefore among the young men of the Church that the proposed campaign will be most fruitful of beneficial results. For this reason, the support of the campaign should be whole-hearted on the part of all leaders and members of Aaronic Priesthood quorums.

Details of the campaign are now being developed by several committees and are expected to be announced shortly.

NEW RECORD SET FOR LIQUOR LAW VIOLATORS

WASHINGTON reports, referring to the annual report of Attorney-General Cummings, indicate that more persons were sent to prison for federal liquor law violations in 1937 than in any prohibition year. In view of the charges made that prohibition made law violators out of good citizens and that repeal would result in better law observances, these figures are of unusual interest.

Prison commitments for liquor law violations in the year ending June 30, 1937, were 5,390, a record figure. The highest number of convictions during prohibition was 5,045 in 1932. Officials said the chief offense now and during prohibition was possession and sale of liquor on which the federal tax had not been paid, which, of course, is what we call "bootlegging."



Ward Teaching



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

WARD TEACHER'S MESSAGE, MARCH, 1938

FAITH IN THE SERVANTS OF GOD

For unto you [the Twelve] and those [the First Presidency] who are appointed with you, to be your counselors, and your leaders, is the power of this Priesthood given for the last days and for the last time, in the which is the dispensation of the fullness of times. Which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; For verily I say unto you, the keys of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven unto you.

—D. & C. 112:30-32.

THE KEYSTONE of the restored Gospel is the fact that God the Father and His Son, Jesus Christ, appeared in person to Joseph Smith and in subsequent years, through him, restored to the earth the Gospel of Jesus Christ, and organized again on the earth His Church; that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant have been his true and lawful successors, have succeeded to the keys mentioned in the quotation above, and have been appointed to lead and guide His people in all the world.

In times like these that knowledge should bring great comfort to members of the Church. In all the years since the Restoration never have the people of this Church been led astray.

Whenever the counsel and advice of our leaders have been followed, our faith in them has been vindicated. Now, when divine wisdom and guidance are needed as never before, the safest course for Latter-day Saints to follow is to have faith in the servants of God.

Note: Teachers are urged to read Section 112 of the Doctrine and Covenants in preparing to present this message.

A NEW YEAR'S VIEW OF WARD TEACHING

IT is, probably, still early enough in the New Year to suggest some thoughts for the consideration of ward teachers, that important, unique, and invaluable corps of workers who do more than they realize to maintain the stability and growth of the Church.

There is no more important, helpful, necessary, and fruitful work in all the Church than ward teaching. No other assignment returns more in satisfaction, development, understanding, and real joy to those who engage in it in the proper spirit and determination to fully discharge the obligations involved. Elder Charles B. Felt, long a leader in Church organizations and a successful teacher and supervisor of teachers, wrote the following suggestions for ward teaching. They are especially commended to the consideration of all ward and branch teachers throughout the Church:

The Word of the Lord: The Lord has decreed that His people shall be brought to a unity of the faith, has restored the Priesthood and given many instructions as to the exercise of that Priesthood; among others that those holding it "shall preach, teach, expound, exhort, . . . and visit the house of each member, and exhort the people to pray vocally and in secret, and attend to all family duties; and strengthen them, and see

that there is no iniquity in the Church, neither hardness with each other, neither lying, back-biting, nor evil speaking; and see that the Church meet together often and also see that all members do their duty."—Doc. and Cov., 20.

Again the Lord says, "And I give unto you a commandment, that you teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."—Doc. and Cov., 88:77, 78.

A Test of Love: Is it not reasonable for us to suppose that the test of our love for the Lord will be the same as it was with Peter, as disclosed in the conversation found in John 21:15-17, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

To perform properly the great duties of ward Teacher requires: the authority of the Priesthood; a knowledge of the Gospel; a love for the work, and a determination to do one's duty.

Some Things Necessary: Among those duties, as I view the matter, are:

To pray in secret, and with the companion appointed to labor with you.

To get acquainted with those assigned to your watchcare.

To visit each family at least once a month, carrying the monthly message, and giving such further advice, exhortation, counsel, and comfort as the spirit shall give you utterance.

Be where most needed in case of sickness, trouble, or death among your little flock.

If assistance of a temporal nature is required, make requisition and report fully the circumstances calling for it.

Attendance at the monthly meetings of ward teachers to ascertain what is wanted by the bishopric under whom this work is done, and to make such report as shall be called for.

To get imbued with the message to the ward, the topic for the month, and study the scriptures, to be able to properly carry and teach it.

Make full and prompt written report of your activities and failures.

(To be Continued in the March "Era")

THE CHURCH MOVES ON

(Concluded from page 98)

NEW RELIEF SOCIETY EDITOR APPOINTED

BELLE SMITH SPAFFORD has been appointed by the Relief Society presidency and approved by the First Presidency to act as editor of the *Relief Society Magazine*, succeeding Mary Connelly Kimball whose death occurred recently. Mrs. Spafford has been a member of the Relief Society General Board for the past three years. She formerly taught school both in Salt Lake City and in Provo.

She is the wife of Willis E. Spafford and the mother of two children.

LIFE MAGAZINE FEATURES L. D. S. CHURCH

LIFE of December 31 carried a feature spread of pictures of the First Presidency of the Church, the Quorum of the Twelve, some temple pictures, and some pictures of the Church-wide Security plan.



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HARRISON R. MERRILL
T. EDGAR LYON

THE preaching of repentance has created displeasure on the part of many people. An attempt to answer "why" would lead us away from the main purpose designed in this discussion. Erroneous conceptions arise in the minds of men and discourage the use of the principles of progress. Those who have been defeated by misguided conduct have an uncomfortable shudder come over them as they hear the word "repent." They shrink in bewilderment at the gruesome picture of a dissipated life. Inspiration does not come from gazing down upon the dark shadows of wasted opportunities. If the preaching of repentance brings back to view only that which a person is struggling to forget—it may defeat the splendid purpose for which it was designed in the eternal plan of progression.

RECOGNITION OF A NEW LIFE

REPENTANCE is a principle of progress. It is a recognition of a way to enter a new life. Such a conception of life re-creates the world we live in. The grim shadows of the past fail to darken the hopes of living a more "abundant life." The objective of living turns toward the sunrise of opportunities. Those who have been lulled into inactivity will arise inspired with renewed faith in a nobler aim of life.

The principle of repentance becomes a positive force in redirecting life's activities. The negative aspect becomes submerged by the renewed hope of realizing new ideals. Life is vitalized by a fundamental principle which leads to an enlarged horizon. The range of perception is extended and reveals new experiences which enrich life.

DESIRE TO ATTAIN

THE recognition of all these splendid attainments becomes fruitless unless there is a propelling desire to attain them. The vision soon fades into oblivion without a conviction that it may be achieved.

The process of creating within men the desire to obtain the rich blessings of life is often a difficult task. It is worthy of the noblest efforts of those who possess insight into the divine purpose of human living.

Jesus reveals a story of a young man who "came to himself" while herding swine. "He said, how many hired

REPENTANCE *a Principle of* PROGRESS

ROY A. WEST

*Director, St. George L. D. S.
Institute*

servants of my father's have bread enough and to spare, and I perish with hunger." He had become dissatisfied with his physical poverty and desired the comforts of a father's house. At least he was convinced that there was something better for him. The desire to return to blessings, once enjoyed, became a process of redirecting life's activities in the right direction.

The task of returning home to physical comforts may be easier than climbing toward the attainment of a spiritual life. Men may struggle through the heat of the day for food but fail to exert sufficient effort for the richer experiences. To create a desire to labor as sincerely for the spiritual attainments is a sign of progression. Repentance is the way which leads to eternal realities.

REPENTANCE, A CHANGED COURSE

MANY decry the idea of change. But repentance implies that we change our course of activities. It may require a complete reorganization of the direction in which we are traveling. This process will require time and consistent effort in reshaping our personal and social habits. The endeavor may be rather discouraging at times for old friendships may of necessity have to be broken. In this event there will come hours of loneliness. Walking alone becomes a courageous task for those who have been received with pleasure in their group. But to the recreated individual that becomes a sign of victory.

The young man made his plans after

"he came to himself." He resolved: "I will arise and go to my father." He walked that lonely road which led back to a father's love and home. It must have been a painful task to acknowledge to himself that the road of "freedom" had led to disappointment and failure. But one of the essential steps in applying the principle of repentance is to organize one's efforts. This permits life's activities to evolve into a systematic purpose. The newly found objective tends to obscure the failures of the past and emphasize only the new attainments. The individual moves in the direction of eternal values.

SOCIAL APPLICATION

THE impression is often given that each individual may achieve the highest ideals. But there may be many obstacles outside the personal ordering of things that hinder progression. Man may recognize a new life, a desire to attain, and even change his course in life and then discover an unfriendly welcome in the society of "good" people. Jesus reveals a living story when He pulls the curtain aside and we gaze upon the "elder son" coming in from the field. He stopped outside the house when "he heard the music and dancing." One of the servants was hurriedly called and "asked what these things meant." And he was informed, "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." We are startled with the elder brother's attitude for "he was angry, and would not go in." The scene suddenly changes and we see the love and forgiveness of a father as he went out and "entreated him" to come in. But "He answering, said to his father, lo, these

(Concluded on page 118)

Mutual Messages

General Superintendency

Y. M. M. I. A.

GEORGE O. MORRIS

JOSEPH I. CANNON

BURTON K. FARNSWORTH

OSCAR A. KIRKHAM,

Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET

SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.

33 BISHOP'S BUILDING

SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency

Y. W. M. I. A.

LUCY GRANT CANNON

HELEN S. WILLIAMS

VERNA W. GODDARD

CLARISSA A. BEESLEY,

Executive Secretary

Executives

FIFTEEN ADVANTAGES IN MUTUAL IMPROVEMENT TRAINING

FROM New York Stake comes the following report, submitted by Ira J. Markham:

In New York City and vicinity we are competing with well-organized and commercialized recreational activities. It is essential that we try to build up in the consciousness of our members that Mutual training is valuable training and that it will develop personality and help the individual make progress and become more efficient in the business world.

Following are fifteen advantages of Mutual Improvement Association training that could be stressed in our publicity and advertising campaign.

1. Trains you to think on your feet. Business executives are required to speak extemporaneously at business conferences, clubs, organizations, and at socials and dinners.

2. Trains you to become an executive. Responsibilities naturally gravitate to him who is prepared. The executive training received in learning to direct the activities of a Mutual organization are valuable training for business responsibilities.

3. Increases poise. You obtain polish and personal poise in meeting often with people and taking part in activities.

4. Wins friends. The art of making friends is valuable in your business. Mutual places you in companionship with the best elements in the city. You get to know the right kind of people under a pleasant and wholesome environment. You develop friendships that will last a lifetime.

5. Develops you physically. The gymnasium facilities offered to the men of our Mutual would cost a minimum of \$33.00 per year at the Y. M. C. A. or \$75.00 at any of the athletic clubs. Physical activities are necessary to maintain health due to the type of work we do in offices here.

6. Enriches your command of English and improves your memory. Extemporaneous speeches without reference to notes and taking part in class discussions accomplishes this.

7. You read more worthwhile books and hear them discussed by people whose views are authoritative and worthwhile.

8. You become a more entertaining conversationalist. This is valuable in business and also in social relationships outside of Church.

9. Inspires you with new ideas. Gives you the opportunity to learn and discuss modern religious, ethical, social, and industrial problems of the day.

10. Develops your latent powers. Professor William James declares that the average man develops only 10% of his latent mental powers.

11. Develops courage and self-confidence. Activity in Mutual destroys fear and is a sure cure for an inferiority complex.

12. Develops personality. A good personality is a good business asset in New York. There are so many people who are raised in the city so lacking in personality traits that good personalities are at a premium.

13. Helps you develop characteristics of leadership. It is essential to have training in accepting responsibility and developing initiative. "Be anxiously engaged in a good work—he is a slothful servant who has to be commanded in all things."

14. Helps to increase your income and win promotions by developing the ability to handle people. John D. Rockefeller once said, "I will pay more for the ability to handle people than for any other ability under the sun."

15. Develops the physical, mental and spiritual nature of man in the proper proportions and thus tends to make a broader and a well balanced individual.

Let us all cooperate to make our Mutuals as interesting and beneficial as any Mutual Improvement Association in the world. Let us make our programs more valuable than any offered by any commercialized organization. Let us surround our activities with such inducements of a wholesome nature that our members will decide they cannot afford to miss a single meeting.

"LET'S GO TO MUTUAL"

IN OUR conventions last fall held in all the stakes of the Church this slogan was the keynote; the spirit of it pervaded all of the session. The following are extracts from a few of the many excellent addresses made by stake and ward officers on this theme.

You are all familiar with the story of Ralph Waldo Emerson who tried to persuade a wayward calf to enter the barn. He placed a rope around its neck and pulled while his son pushed from behind. The calf, however, had ideas of its own. It stiffened its legs and refused to budge. The maid from the kitchen analyzed the situation and with the strategy of a maternal finger, induced the calf to follow obediently inside.

We need special inducements to influence our young people, and our middle-aged and old people to go to Mutual. Parents can push, the officers of the Mutual can pull, but unless there is some special inducement, the majority will not go.—Ira J. Markham, New York Stake.

The methods by which we build our membership and which are used to keep our attendance as high as it is are: (1)—Anything of an extraordinary nature which we are going to have in our Tuesday evening meeting or in our Sunday evening conjoint, we advertise in the local paper. (2)—In Sunday School and Sacrament meetings we

make an announcement of the Tuesday evening meetings. (3)—We aim to place the official organ of the M. I. A., the *Era*, in the homes of our ward members and urge the people to read and study the information found in this wholesome magazine. (4)—We aim to let our first approach to a friend or neighbor whom we meet on the street be something about Mutual,—such as—"Be sure and hear that one-act play in the assembly program this evening;" "Don't miss that musical treat tonight in Mutual;" or "I believe you're going to hear a new version of the Nephite barges in the Adult class tonight," etc. Why not address your friend with something pertaining to Mutual instead of "fine day," "cloudy today, isn't it?" "looks like a storm comin' up," "hot weather for this time of the year," etc. (5)—We aim to have our church building ventilated, lighted, clean, and "on time." (6)—Our officers and teachers aim to extend a welcome and a feeling of fellowship to all. (7)—Our teachers are sincere and humble and are prepared to teach the Gospel and give their class members an urge to carry on. (8)—And last but not least is the method,—let those to whom M. I. A. has been sold tell it to others.—Archie Brockbank, Palmyra Stake.

A cheerful word and friendly smile will help hold a group of people who will gladly carry on the slogan "Let's Go To Mutual." Get your membership with friendship. Keep it with good classwork and activity.—Sacramento Stake.

The officer who is really intensely interested is never satisfied unless he brings into the fold the one who doesn't feel that desire to come, and the more difficulty he encounters, the more joy he feels when he has accomplished his task.

One of our Hawaiian sisters at our recent conference showed the far-reaching effects of M. I. A. work. She gave the Mutual credit for her conversion to the Church. A sister invited her to go to Mutual with her. She responded to the invitation after some deliberation. She was so impressed with the work done that she went again and again. And each time the work appealed to her more. After two years she was baptized a member of our Church. The song "I Want to See the Temple With Towers Rising High," had inspired her with a longing to see the Temple and visit Utah. And this desire was satisfied on her visit to June Conference.—Martha Mills, Summit Stake.

The assembly programs under capable leadership have increased the membership in the wards.—Teton Stake.

It is important in the growth of the enrollment of members that the place of worship and recreation be pleasant. Everyone enjoys a lively play to work or play because the spirit of the occasion is rich and enhances the desire to glean the most from the meeting.—Unsigned.

The Stake Boards visited every ward in the stake before classwork started with a program to stimulate interest and to advertise the year's work. Later on, they gave special recognition to the wards having the highest attendance during the months when attendance generally falls down.—*Idaho Falls Stake.*

The best leadership of the ward should be made available to M. I. A. In every department with a real live leader, we find growth, development, education.—*Idaho Falls Stake.*

People like to be made to feel that they are important, that there is a place for them, that they are needed, and that someone knows and cares about them. In fact, they like to feel that they are alive and that their fires are burning.—*Alpine Stake.*

Secretaries

MY METHOD OF GETTING THE WARD HISTORICAL SKETCHES COMPLETED

TALK given by Harriet J. Kalmar, Stake Secretary, Wells Stake, in the Secretaries' Department, June Conference, 1937.

None are so important as secretaries. From the beginning of time until now records have been kept. In the Nativity of Christ—Mary and Joseph traveled from Nazareth to Bethlehem because it was the census headquarters or the quarters for record keeping. The Book of Mormon is just one mass of records and particularly historical records. The history of our Church reads just like a romance. It is our duty to help continue those records.

Secretarial work is most interesting. We take the minutes of meetings; we may offer valuable suggestions; we must remember everything—dates, important memos; we must be attentive and observing; we may remind the president of this matter and that one; we must do the small courtesies demanded in a happy, cheerful manner. Sometimes we may think we have a great deal to do, but that is our work—record keeping, records of all kinds.

If you cannot attend every meeting or social and get the information yourself, ask the person in charge of that particular social to write it up for you. He will be glad to do this.

We all like a little praise and encouragement, and if given in the right spirit, it will go a long ways. If you set a definite time for reports or records to be completed, and anyone fails, get in touch with him.

Records must be neat, tidy, accurate, interesting, and well-written. Some of us are gifted at writing. Others can only write facts. Write the events in the most interesting and systematic manner. You possibly can also write it in a manner that will have a philosophical explanation of the events which you are writing about.

I asked my secretaries in the beginning of the Mutual Year to keep their records, roll, minutes, historical and recreational records up to date. Then at the end of the year I would gather the books up and grade them. Possibly this may sound rather childish to you. But it worked, for not one secretary failed me, and furthermore I have some very good books.

In my own book I have developed a Personality Section which is incorporated with my Historical Sketches. This Personality Section is devoted to write-ups of the lives of our presidents as far as we



THE SOUTHERN STATES MISSION ACTIVITIES ARE MANY AND VARIED AS EVIDENCED BY THESE PICTURES: THE FIRST THREE WERE AT THE PIONEER DAY CELEBRATION.

1. MASTER OF CEREMONIES, J. W. MARCHANT, DELIVERING THE ADDRESS.
2. REAL PIONEERS.
3. THREE PIONEER MAIDENS OF THE SOUTH.
4. BOY SCOUTS AT CAMP AT THE CATAWBA INDIAN RESERVATION IN WEST SOUTH CAROLINA.
5. FIRST BASKETBALL CHAMPIONS FROM THE SOUTHERN STATES MISSION, FROM GREENVILLE, SOUTH CAROLINA.

have gone. Being a very new stake we only have had two presidents to date. The write-ups also have a picture of the president, making it a most interesting section to read now, and will be more so in years to come.

In order to get the secretaries out to Union Meetings for their instructions we have had book reviews, we have studied journalism, we have had lectures on our particular secretarial and record keeping

(Continued on page 114)

(Continued from page 113)
work. We find that when everyone comes there is a better spirit of cooperation and good will.

Avoid alibis. We can all find them. The Y. W. M. I. A. of this stake so far as we know, holds the record in the Church of having the Historical Sketches in all of the wards and the stake up to date.

Seniors

Dr. L. L. Daines and Hazel Brockbank, chairmen; H. R. Merrill, Dr. George H. Hansen, Polly R. Hardy, Vella H. Wetzel.

WE ARE happy to have the two reports which follow. We hope we are going to receive many more as the Seniors round into action at the beginning of this New Year.

We hope, as a Senior Committee, that book reviews will not entirely take the place of the reading of the books and especially of the reading of *The Return To Religion*. We feel that every class member will be benefited by the reading of that book in detail. Some of the other books could well be given in the form of reviews.

By the way, has any reading director thought up any good ideas on how to encourage the reading of the books? If so, we should like to have them.

As classes enter upon the symposium lectures, we shall be glad to hear of any activity inaugurated by those in charge to carry out any suggested projects. The Seniors are the builders of Zion and, therefore, we shall be glad to learn of their building activities in the fields of culture, beautification, spiritualization, education. James, long ago, wrote a letter to the Saints in which he emphasized the fact that faith without works is dead.

And now to the two reports. In them you will find activity.

Rosalind Hale, Phoenix Second Ward Senior activity leader, writes:

A Grand Canyon trek was our major outside activity for October. Two caravans left Phoenix noon Saturday, arrived at South rim in time to attend evening lecture on the canyon formation, enjoyed steak supper, had impressive sunrise service on the rim; then Mr. Mauritsen, Senior teacher, took colored moving pictures of the group. Return trip was made by way of Oak Creek canyon.

The films were later run as part of preliminary Mutual program along with a report of our trip.

On December 4, sixteen members of our class enjoyed horseback riding in the South Mountain Park. Motion pictures were taken and a desert picnic topped off the evening.

It is the desire of Mr. Mauritsen to keep a film record of all Senior activity this year and to make a complete film to be shown at the close of the season.

Trips now contemplated are: moonlight hike into the Superstition Mountains, and a three-day trek to Carlsbad Caverns in the spring.

We have met twice at homes after Sunday evening service. At these informals the book *Return To Religion* was reviewed and a lecture given on "Mental Hygiene."

We plan to go on reviewing many books

and giving special features of timely interest in this manner.

All activity being carried out has been suggested by class members themselves.

Miss Gladys Sorensen, manual counselor, and Miss Violet Nielsen, president of Y. W. M. I. A., write:

As suggested in the Senior Department of the November *Improvement Era*, we are submitting a brief report on the Senior Department of the Third Ward of Cache Lake.

We are justly proud of the progress and accomplishments of this class, which is one of the best in the stake. Under the able leadership of Brother D. P. Woodland and his wife, Blanche H. Woodland, the class steadily grows, through the fine missionary work which they are doing by personally contacting those who should be enrolled in the class.

Every member shows great interest in the text *The High Road Is Progress*. The leader declares that the text is the most outstanding and interesting one that he has ever had the privilege to teach.

It is anticipated by the class to have one book review given each month. One of these has already been given. One Sunday evening after the regular Sacrament meeting in the ward, all the class members and those who should be enrolled were invited to the hospitable Woodland home. Here a splendid review on the book *The Return To Religion* was given by a class member. Light refreshments were served. Everyone felt that the Sunday had a good ending and that it had greatly contributed to the socializing of the group. The book is now being read by class members.

The Pasadena Seniors socialized a bit by means of a treasure hunt.

The Senior class of the Pasadena Ward Mutual held an unusual and entertaining outdoor party in November, Venice Williams, secretary, writes:

The party commenced by the playing of table tennis and horseshoe—the winners of each game making points toward the winning of the best prize for the best contestant.

Next, a treasure hunt was enjoyed. Two couples were given the same numbers and each number designated a car. When all were separated into groups of four, they were given sealed envelopes and were instructed to drive two blocks from the starting point, then open the envelope and try to find the clue for the next stop in the search for the treasure. After finally figuring the hidden meaning in the message and rushing to the spot, they were given another letter of instructions more complicated than the first. When this was deciphered and the location found, still another envelope of instructions was given—until the parties finally arrived at the starting point where wienies and rolls were served along with toasted marshmallows, the wienies and marshmallows being toasted over a bonfire.

YW Men

Frank W. McGhie, chairman; Dr. Franklin S. Harris, Homer C. Warner, Floyd G. Eyre, Werner Kiepe, Dr. Wayne B. Hales.

COOPERATION

AT A recent M. I. A. stake convention a Gleaner Girl good-naturedly said, "The M Men last year did not even thank us for putting over their program for them." While this state-

ment is somewhat exaggerated and represents a very extreme case, there is much truth in the statement that many activities which should be joint ones with the Gleaner Girls are put over almost entirely by them. These joint activities: M Men and Gleaner Girl banquet and ball, youth programs, conjoint Sunday programs, and the class work Tuesday night, summer activities, and the reading course, are designed to give both the M Men and the Gleaner Girls the maximum opportunity to work together. In this way wholesome friendship which can only come through such intimate social and religious contacts will be developed.

When an activity is scheduled, committees from each organization should be appointed well in advance of the date for its production. The M Men should assume all of the heavy and strenuous tasks, lifting, climbing, gathering of properties, and contribute to the intellectual, cultural, and artistic effects whenever his talents are needed.

In assuming committee responsibilities and in giving wholeheartedly of time and effort for the successful completion of an activity, an M Man not only realizes a fine development in his own personality and abilities; but his worth is greatly enhanced in the eyes of these young ladies with whom he is laboring. The feeling of joy and satisfaction that always comes to one from having achieved or having done something worth-while bring its own reward.

The M Man age is, above all, the age for developing and practicing gallantry. One prominent writer has said:

Gallantry to women (the sure road to their favor) is nothing but the appearance of extreme devotion to all their wants and wishes, a delight in their satisfaction, and a confidence in yourself as being able to contribute toward it. The slightest indifference with regard to them, or distrust of yourself is equally fatal.

Men, let's be gallant, let's be fair, let's do our job well.

gleaners

Katie C. Jensen, chairman; Freda Jensen, Grace Nixon Stewart, Helena W. Larson.

Thank you, kindly Gleaner leaders, for your questions and reports. This department of the *Era* has become a delightful one because it is the place where one Gleaner leader talks with another. The reports coming from all over the Church from Gleaner groups are so interesting that we want to publish all of them but space will not permit. So from time to time we shall give to the field some of those that seem of most general interest. The following report from Utah stake should help materially with the Camaraderie ceremony, since we have many inquiries concerning it:

Program of Utah Stake Gleaner Leader Institute held October 21, 1937, in Provo First Ward chapel. Sharon Stake Gleaner Leaders and Y. W. M. I. A. officers at-

tended as guests. Mary Hafen, Utah Stake Gleaner Leader, was in charge. Anthem. Twenty-fourth Psalm, by a mixed quartet. Prayer. Violin solo. Talk. "The Meaning of the Camaraderie Ceremony in Connection With Gleaner Work." The Story of Ruth. "The Gleaner."

Following the story of Ruth lovely string music was played during which the girls were escorted one by one into a room prepared for the Camaraderie and taken through the following ceremony:

The Gleaner girl is presented to Assistant Stake Gleaner Leader by an officer who calls the girl by name.

Gleaner Leader: "(Gleaner's name), do you desire to become a Gleaner Girl and accept the Gleaner Sheaf as your code of living?"

Gleaner: "I do."

Gleaner Leader: "Then take this perfect wheat as a symbol of the perfect life you will glean from the four fields spread before you in this Mutual work." (Four little sheaves of perfect wheat.)

Gleaner accepts the four sheaves presented and takes place in the circle surrounding the table.

When all Gleaner girls have been brought into the room, the stake Gleaner Leader gives the "M. I. A. Theme," with violin music as a background.

Gleaners then repeat the "Gleaner Sheaf" in unison.

Then Gleaners all lay grain in a large bundle on the table, and as the Gleaner Leader she binds it with green ribbon and says:

"From the treasure which each of you has garnered in your gleaming we bind a greater sheaf of beauty for all who see our good works that they may glorify God."

Girls join hands and sing the following Gleaner Song written for the occasion by Miss Anna Smoot:

TUNE (O SOLE MIO)

Each hour of girlhood in the fields we gather

The sheaves of wheat there left by the reaper.

As Ruth did garner up her season's gleaming.

We bind with truth our sheaves all gold and gleaming.

Chorus:

And in our gleaming each coming day
Let us reap sunshine, Oh God, we pray.
Serene in mind and spirit

Keep us away!

Keep us away!

Closing prayer.

(Girls wear prettiest dresses. Flowers and music add a colorful atmosphere.)

This ceremony would be fitting for the April Camaraderie night when more Gleaners will have made application for pins, and the three gleaming periods of October, January, and April will surely have gathered in all of the girls in the ward. If any ward has obtained 100 per cent membership and is ready to bind the Ward Sheaf, please notify the Gleaner Committee. Good luck and happiness in your work.

Your Gleaner Committee.

M Men-Gleaners

IT HAS been most delightful to see the fine leadership of the young people

in many of our wards, especially on the first Tuesday night of each month. Much credit is due our class leaders for the wise supervision and encouragement given to M Men-Gleaner officers. May you continue to give youth its share of leadership responsibility, thereby living up to one of the most important objectives of this department.

Why not make this the inventory month of the M Men-Gleaner leaders? At this time of year, it is quite profitable to take inventory of one's self and one's work. In order to get a true picture of one's progress as a leader—it might be very helpful to take ten minutes, a pencil and paper, and answer as accurately as possible the following questions, or others along the same line:

Has the membership of the class increased materially since October? Have most of the members taken part in discussions or assignments? How many young people of this age in the ward are enrolled in the M. I. A.? How many of them have I personally contacted? Do the M Men and Gleaner officers share equally the responsibility of the first Tuesday night of each month? Are plans and arrangements being made for the very best M Men-Gleaner banquet ever held? Are we using as many of our young people as possible on committees? What is the attitude of the young people in my ward toward liquor and tobacco? How many times have we gone to Sacrament meeting in a group? What are the activities we have enjoyed most as a group of M Men-Gleaners? Have I made the young people feel responsible for the development and happiness of each other? How many of the group have read the reading course books? Am I moderately happy over my contribution as a leader? Where shall I endeavor to strengthen my leadership from now on?

Such questions will cause the leader to consider his position seriously. So in this very active season of the year—in this important time in the lives of our young people—let us pause and take inventory with a fervent prayer in our hearts, a willingness of spirit, and a determination to perform the tasks just a little better than ever before. Our pay check in the service of God is written in such words as these:

In this life we are but brothers;

None goes his way alone.

All that we give to the lives of others

Comes back into our own.

—Anon.

Explorers

John D. Giles, chairman; M. Elmer Christensen.

CHURCH-WIDE reports of results of the visits of the "Flying Squadron" of Scout leaders to the central areas of the Church in October and November indicate renewed interest and activity in all phases of Scouting. Leading officials have expressed the

opinion that the "Flying Squadron" movement was one of the most helpful motivating plans in the interest of Scouting since the adoption of this national program by the Church in 1913.

Following up the visits of the squadron, reports on the conditions in Scouting in the various stakes have been requested from Scout executives and special survey reports are now being requested from all stake superintendents. These reports will be used as the basis of any extensive field supervision program to cover the entire Church, which is expected to strengthen the program and still further increase the excellent result secured through Scouting in past years.

The work of the "Flying Squadron" was the beginning of a long-term motivation and supervision plan which will reach its climax at the Silver Jubilee of Scouting in the L. D. S. Church at our coming June Conference. At that time, at least for a part of the conference, Scouting will take the center of the stage with Explorer Scouting celebrating its tenth anniversary.

Several new features of the Explorer program will be given prominence during the conference and jubilee. Plans have already taken definite form and will be fully developed in ample time.

Vanball championships for the entire intermountain region are being held as this issue of the *Era* goes to press. Full details will appear in the March number. For the first time, the championships are being conducted on an inter-regional basis by the Scout councils of regions eleven and twelve with the General Board cooperating.

Sixteen teams are competing, including the Snake River Area Council representatives which are entering the tournament for the first time.

Explorer-Junior socials, many of them outstanding social events in the various communities, were held during the holiday season. Others are scheduled between now and the end of March. While the idea of socials, parties, and dances for young people of these ages (15-16) is comparatively new in the M. I. A., careful surveys have indicated their need and desirability. The 1938-39 program of the M. I. A. will include more definite suggestions and recommendations than in the past.

Juniors

Martha C. Josephson, chairman; Lucile T. Buehner, Emily H. Bennett.

JUNIOR COMMITTEE MEMBERS

We should like to introduce you to the new members of the Junior Committee: Lucile T. Buehner and Emily H. Bennett. Sister Buehner is a well-known dancing leader as well as being a successful mother. Right now she is engaged in writing suggestions which will prove of very great benefit for the

(Continued on page 116)

(Continued from page 115)
joint Explorer-Junior activities of next year.

Sister Bennett, the author of the *Manual You and Your Light*, is an exceptionally gifted woman, having served as an advertising agent and also being an especially capable mother. She has the added recommendation that she is the daughter of Emily H. Higgs whom most of you know and love.

These two young women will prove of great help in the Junior department and will be glad to meet you as they carry on their General Board work.

EXPLORER-JUNIOR ACTIVITIES

Cottonwood and Grant stakes combined on the evening of December 22, 1937, to have a delightful Explorer-Junior social. The big hall of the Grant Stake Tabernacle was crowded with young people who enjoyed the music, dancing, and program which were offered. Los Angeles and Liberty stakes have had success during the past two years in conducting this kind of activity.

We shall be happy to hear of those others of you who hold either ward or stake joint activities. If you will send these reports in to the general offices, we shall be glad to compile them as a guide to our recommendations for following years.

As yet we have had no definite reports of what is being accomplished in the joint drama activities for these groups. Do you find the groups eager to work together in this activity?

MY STORY, LEST I FORGET

We are naturally delighted with the response to the project of *My Story* during this past season. You leaders have taken hold of the work with so much interest that we had to reorder covers. These are now available at the General Board Office, 34 Bishop's Building in Salt Lake City, for those of you who haven't them.

Bee-Hive Girls

Ethel S. Anderson, chairman; Margaret N. Wells, Bertha K. Tingey, Ileen Ann Waspe, Lucy T. Anderson.

MARCH CONJOINT M. I. A. MEETING

THIS conjoint night has been given to your Bee-Hive Department for the purpose of presenting Bee-Hive activities to the membership of your wards. We hope you are planning and working the details out very carefully that it may be attractive, instructive, entertaining, and enjoyable in every feature. It is your golden opportunity; make the most of it. Bee-Keepers and Bee-Hive girls should be in uniform (wearing the band).

The following are a few suggestions: Two Bugles—one at the head of each aisle giving the Womanho Call—girls march to the stand, some up each aisle—remain standing.

Song—"Bee-Hive Cheer Song" (2

verses, memorized thoroughly by Bee-Keepers and girls.)

Prayer—Bee-Hive girl.

Song—"Honey Gatherer's Song" (3 verses, well prepared).

Words of Welcome—Bishop or Y. W. M. I. A. president.

Talk or demonstration—Filling a cell which I have enjoyed, which has been of great value to me—Bee-Hive girl.

Song—"Bee-Hive Joys."

Choral Reading—Builder's Purpose (Builders); Guardian's Resolve (Guardians).

Talk—"What Bee-Hive offers young girlhood." (Bee-Keeper).

Candle Lighting Ceremony—The Spirit of the Hive.

Song—"Twilight Shadows" (Memorized).

Bugle Call—Womanho—Girls reply by singing Womanho.

Song or Bugle—"Taps".

Prayer.

No notes or books must be used. All songs must be memorized and talks given with very brief notes if any.

We recommend a one-hour meeting. Do not spoil it by having items foreign to Bee-Hive to detract from its message. Confer with the Bishop and Y. W. M. I. A. President.

See *The Improvement Era* for April, 1937, pp. 251-252.

ACTIVITIES

WE URGE all to teach the three Bee-Hive folk dances. (The Hungarian Grief Dance, The Seven Jumps, and The Spirit of the Hive Dance.) A little costuming will add to their charm.

This is the time to think very seriously about tests and the completing of the Bee-Hive activities. See *The Improvement Era* for March, 1937, pp. 180-181.

This year we plead again with you, Bee-Keepers, not to desert your Bee-Hive girls during the summer months. Please contact them once a week in some activity. By careful planning it will not be a burden. The girls will enjoy summer activities and you will have no trouble with their attendance in the fall. If you are going on a vacation, get someone now to help you, that she may become familiar with Bee-Hive activities and be able to carry on for you.

Suggestions for Summer work are in *Eras*—March, 1937—May, 1936—May, 1937.

Swarm day Suggestions — *Era*, March, 1937.

Old Brooms

(Concluded from page 91)

at once and wanted to go out for a doctor, but he persuaded me to wait until after Don's broadcast. That weekly program was more or less of a ritual with us, so I stayed.

Don never had been in better voice. His tones were clear as a bell on a frosty night. Those queer little

shivers chased themselves up and down my back as his voice came in through the magic of the ether waves. I sat back and relaxed with my eyes closed, feeling a pride that cannot be told.

Neither of us spoke during the program, but when it was over I roused myself and asked "Old Brooms" how he liked it. There was no reply.

So Don, of course, came in response to my wire. He sang at the services, sang with tears streaming down his face. I could hardly see anything myself.

And afterward I told him about "Old Brooms" fictitious brother—how the thrifty old fellow had drawn his savings out of the bank, gone to a neighboring town, purchased a money-order, and mailed it to himself with a letter he had written to himself. That's why, of course, he had read the letter to Don in his broken English, rather than let Don read it himself.

Don was silent a long time. Then he said simply: "But I think he's happy."

And now you know why Don Norris always uses that sign-off phrase just after his last song on each program over the air. "Good-night, Franz." Listen for it next time. Listen for those softly spoken, reverently spoken words. They are his tribute to "Old Brooms"—Franz.

Anniversary Dinner

(Concluded from page 81)

out, instead of being dragged to parties like some of the fellows. We'd planned it all so different! I wanted the best for you; that made it harder."

"So long as we have each other—"

"If anyone had told me when we married that I could love you more—but I do. It goes deeper, somehow. Oh, gosh! A fellow can't explain these things."

"I understand," Elsie said.

Her eyes had been fixed on bubbles, childishly blind to their impermanence. All the time, Steve and she had been handling the threads of life, soft and harsh, dark and bright-tinted, together weaving them into durable beauty. She was no longer Steve's pampered bride. She was his helpmate—his wife!

Later, they carried dishes into the kitchen, before setting out.

"Too bad," Steve said, nodding toward the sink. "That dessert looked top-notch."

Elsie slipped her hand into his. "It was good. But I can give you something better."

BUILDING GOOD WILL IN BRITAIN

(Concluded from page 88)

The words seemed to have effected a magical change on the officials. They immediately became interested and before "Bill" Browning had walked from their offices, he had the match and broadcast arranged.

BASEBALL has had to fight against the prejudice of those who looked upon it as simply another version of the old English game of "rounders." Basketball is experiencing a similar barrier because the majority are prone to associate the mention of the word basketball with a school girl's game called "net ball." But much of this prejudice was wiped out in those fifteen minutes on March 19, 1937, when they heard a breath-taking commentary by Dick Cartwright, well-known commentator.

Let this clipping from the *Birmingham Gazette* of the next day describe the game. It was entitled "Mormons' Basketball Victory!"

There was a thrilling duel before the Latter-day Saints Basketball Club, United States beat Hoylake Y. M. C. A. Basketball Club (1936 championship winners) by 28 points to 21 in an international game at the Birmingham Y. M. C. A. last night.

The Latter-day Saints—better known as Mormons—are in this country on a missionary campaign.

The game was scarcely a minute old before the Americans obtained their first goal, and before the half was over, 18 points had been collected by that side. Hoylake were then ten points behind.

Throughout, the Americans showed remarkable speed, and excellent abilities.

Hoylake drew level and then took the lead in the first period of the second half, and points stood at 21-18 in their favor, but although they battled hard to maintain this lead the Americans forged ahead again.

It was the closing minutes, when the Saints came from behind to score ten points, that went out over the air, and the announcer had plenty of cause to get excited and give a vivid description of the proceedings.

A crowd that jammed the Gymnasium to capacity saw the game. At one end of the hall the American Stars and Stripes and the British Union Jack were draped side by side. Programs, bearing the names and numbers of the players were sold at twopence a copy and the game was widely advertised in Birmingham. Members of both teams autographed the ball used in the game and it was displayed for several weeks, along with pictures of both teams in the window of the Spalding store in Birmingham.

On the following evening, a part of the description of the game was rebroadcast from a recording over the British Broadcasting Corporation's "In Town Tonight," which is released over the national network.

As a result of that broadcast, the B. B. C. asked for permission to sponsor commentaries of future games. The first of these was held on September 17, when all-star teams from London and Birmingham clashed in a game broadcast by Dick Cartwright over the National network of the B. B. C. Four Mormon missionaries played for the London all-stars, and Elder Paul S. Howells, laboring in Birmingham, was chosen by the National Basketball Association to referee the game. During the broadcast, the announcer told his audience that the "big Americans" of the London team were Latter-day Saint missionaries.

In a letter addressed to the writer, J. A. Clay, honorary secretary and treasurer of the National Basketball Association, expressed the thanks of the Association as follows:

I feel I should like to record the thanks of the Association to your team for the very excellent display of basketball given at the Birmingham Y. M. C. A. on March 19th.

From reports received from various sources, it appears that this event was undoubtedly the most successful one yet held in connection with basketball, and the interest which this game has aroused has certainly made the effort well worth while.

Furthermore, I understand from reports from the B. B. C. that the running commentary was successful in every way.

Will you therefore please convey to all the members of your team the very best thanks of the Association for the sacrifice they made in coming so great a distance to give this event, and for the fine sporting spirit in which the game was played.

Yours sincerely,

J. A. Clay.

The story of last year's basketball season could have a happy ending, indeed, but, after winning three straight games to reach the finals of the national competition, the Saints had the tables turned on them and they lost to Hoylake in a thrilling overtime game played in the spacious Liverpool Y. M. C. A. before several hundred people. But there is still the ever-present threat of "wait till next year."

Basketball seems headed for greater heights during the current season. Hoylake Y. M. C. A. represented Great Britain at an international tournament in Paris during

October. In attendance at an early-season game between the Latter-day Saints and Central Y. M. C. A. were Army officers and London County Council School officials who are considering the adoption of the sport into the curriculums of their respective organizations. Sir Noel Curtis-Bennett, honorary president of the National Basketball Association, was also present at the game and expressed the hope that basketball would become a main factor in the present "Fitter Britain" campaign, for which he is one of the directors.

The London and Rochdale missionary teams staged a game in the Rochdale Territorial Drill Hall on October 21 before a large crowd. Proceeds of the game were donated to charity. Soldiers who use the drill hall want the missionaries to teach them the game. A Birmingham missionary team is playing in the Midlands League this winter.

With the Catford Saints basketball team so well known in southeast London, Mr. Benstead, the backer, decided that basketball was an excellent opportunity to keep the name before the public the year 'round. Accordingly, he leased the Camberwell Baths Hall for the season, and now the Catford Saints basketball team, garbed in the familiar white and red of the baseball team, plays its home league games there and draws practically the same crowd as did the baseballers.

Basketball opened up new channels for preaching the Gospel, besides making many new friends for the Church. Several lantern lectures were given at the clubs where games were played. During summer months, team members coached boys' teams at various clubs to help the game gain a great foothold and get the youngsters properly drilled in fundamentals of the sport.

Now, at the beginning of a new century for the Church in Great Britain, new fields are opening for the spreading of the Latter-day work. Sports are affording a golden opportunity for missionaries to make friends and to preach and teach by example as well as by word. The surface has been only figuratively scratched in this new method of proselyting and presages the advent of greater things to come in the opening of avenues of approach heretofore unopened.

Department of Education

(Concluded from page 111)

many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." In contrast with the storm-swept face of a hating brother, we behold the radiant smile of a loving father and with a pleading voice he says: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." The curtain falls—we are almost persuaded to ask—whether this was the prodigal?

Doubtless this same "plot" has been repeated many times. That "elder son" has often prevented the enriching experience of repentance. If he is not careful, he may often stand at the gate and turn his brother's footsteps back toward a wasted life before he receives the reception of a forgiving father.

Repentance requires a social application. A way must be provided which leads to an enlarged life. This will become a personal and a social process in obtaining the richest possibilities. The individual who desires to enter a richer experience in social living must not be disappointed by those who guard the welfare of society. Broken standards become hideous guideposts to the person who is returning to a recreated purpose in life. Great responsibility rests upon those who erect the guideposts along the spiritual pathway.

The idea has been held that people who break the law should be punished. Therefore, the method of producing repentance becomes one of suffering, disgrace, and separation from the best experiences in life. Such a procedure does not inspire a loftier conception of what human living may become. It only stagnates the spring of life within.

A new view of repentance will lead both the individual and the group to comprehend the real possibilities in using a principle of progress. All the guide posts will have positive signs written upon them, which will inspire the lowly as well as the high to tread the spiritual highway. The "fatted calf" becomes a symbol of fellowship in a reorganized society. The "dancing and music" inspired toward higher and richer attainments. The discovery of these new possibilities for enriching life become a living reality in a new society. The principle which opens the door to enduring progress is repentance.

Says the MONTANA RECORD- HERALD

WHILE the following editorial from the "Montana Record-Herald" of September 28, 1937, is not correct in all details, it is typical of the persistent press comment that greets the Church Security activities throughout the civilized world:

MORMON SECURITY

Perhaps no other religious domination in this country has been as completely successful in the conduct of its financial affairs as have Utah's Latter-day Saints (better known as Mormons). This Church also exercises an important influence—both directly and indirectly—upon the economic affairs of its followers. The nation took appreciative note when the Mormon elders counseled their people against acceptance of federal relief of any kind and proceeded to "care for their own."

* * *

Because the Mormon Church authorities fear a new depression within the next few years, "far more serious than the one we are now finishing," members of the Church a week ago abstained from two meals and gave the monetary equivalent toward construction of a regional warehouse for storage of crops. Church officials estimated that 125,000 members observed the single-meal Sunday.

Although Mormons observe a monthly fast day and donate the money saved to the needy, this was the first special fast day in fifty years. In conjunction with the fast, Church members were requested to pray and work for advancement of the security program designed to take off relief rolls any Mormons now there.

At regular Sunday services on the fast day, Mormon worshipers heard this message from Reuben Clark, Jr., first counselor to the first presidency of the Latter-day Saints and former ambassador to Mexico:

"Within the next few years we shall, in the normal course, suffer a depression far more serious, affecting infinitely far greater numbers of people, than the one we are now finishing. To prepare for this coming disaster we must avoid debt as we would avoid a plague. Let us live strictly within our incomes and save a little money. Let every head of every household have on hand enough food and clothing and fuel for at least a year ahead. Do not speculate."

If there is a note of pessimism in that Mormon message, there also is a note of practical self-reliance in the face of expected adversity.

The Articles of Faith

(Continued from page 71)

Father. Of right, He comes to preside over the earth and the human family when the program of the temporal earth shall approach the end. To this joyful association with our Leader, our Elder Brother, every Latter-day Saint looks earnestly forward.

Then at length the earth chapter of the eternal plan will come to an end. Every spirit who accepted the plan in the Great Council will have been born to earth into a mortal body and will have passed through the change called death. All will be in readiness for the next chapter of the plan—one of enduring joy, in which the spirits of the first estate, clothed with the resurrected purified bodies of the second estate, shall forever, in their third estate, with increasing power, in endless works of righteousness, approach the likeness of God, their Eternal Father. So great is the glory of that last estate, that no mortal man can behold it, "and afterward remain in the flesh upon the earth."

These members of the human race, who have thus been added upon, will possess the earth as their abiding place. To be fit for the presence of such ecclesiastical beings, the earth itself must undergo a glorious transformation. It will be of the same order of glory as of those who shall live upon it.

This use of the earth is possible, because in the economy of the Lord, it is a living organism, one which has been ever obedient to the law placed upon it. This was revealed to Joseph Smith, the Prophet, in noble words: "Verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." We do well to love Mother Earth from whom the substances of our bodies came, who shall care for them to the day of resurrection, and who shall be our abiding place throughout unutterable ages of eternity.

The earth, prepared for the righteous, who have won celestial glory, will become like a paradise, the garden into which our first parents were placed—a sinless abode of God. It will perform functions of great consequence to its inhabitants, best set forth in the words of a



The Articles of Faith

revelation to Joseph Smith, the Prophet. "This earth, in its sanctified and immortal state, will be made like unto crystal and will be a *Urim and Thummim* to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell upon it, and this earth will be Christ's."

With unshakable faith, knowing that God is always victorious and will secure the fulfillment of His plan, Latter-day Saints look forward, without doubt, to the coming events that will witness to the truth of the message of Joseph Smith, the Prophet, and also to the presence of the last days of the story of earth.

Outward Bound

(Concluded from page 97)

they are all His children, and His commission to His Apostles was and is to 'go forth and preach the Gospel to all the world.' That is our mission, and our joy in it will be great indeed if through any effort of ours we can help to show these children of God in the lands of the Pacific the way back to their Eternal Home." And this lovable and kindly man, who has made warm friends for the Church among the great and influential of many lands, will surely be blessed to accomplish this purpose. Until now his activities have been confined largely to the American and European continents, except for one visit to Hawaii in November of 1936.

For Elder Rufus K. Hardy this journey in many respects is a trip back home. While he has never been to these lands before as a General Authority, he has spent nearly ten years of his life among the Polynesian peoples on three missions to New Zealand, 1897 to 1901, 1907 to 1910, and 1933 to 1934, during the last two of which he presided over the mission; and he is received among these people as a father and feels toward them as his children. "No visit," he says, "or no people, have ever touched or thrilled the hearts of the Polynesian races as did David O. McKay, and his companion, Hugh J. Cannon, on the occasion of their visit to these lands sixteen years ago."

And so these two brethren make their way to the islands of the sea, under divine commission to visit "other sheep" who, in common with all men, are "begotten sons and daughters of God." —R. L. E.

THE STORY OF OUR HYMNS

(Concluded from page 83)

other articles. He is mentioned here particularly because of his lovely musical setting to Joseph L. Townsend's friendly and peace-making lines, "Kind Words are Sweet Tones of the Heart." Brother Beesley certainly caught the spirit of the song and fitted to it a melody that has reached the hearts and stirred the emotions of many Latter-day Saints.

Ebenezer Beesley was born December 14, 1840, at Bicest, Oxfordshire, England. As a child he developed great musical talent, showing that tendency even at two years of age. The meeting of the Wesleyan Choir at the home of his parents at the time aided in the development of the boy's natural gift. At the age of six some influential ladies offered to have him trained as a choir boy at St. George's Chapel, Windsor. Being their only living child his parents refused to part with him. That refusal, which we believe was inspired, changed the whole course of the lives of that family. The parents soon after joined the Church of Jesus Christ of Latter-day Saints. Ebenezer was baptized September 22, 1849, and emigrated to Utah in 1859.

Brother Beesley, after living in Tooele for a short period, moved to Salt Lake City, locating in the Nineteenth Ward. Leading the singing in the Sunday School, revising and preparing music for the *Juvenile Instructor*, directing the ward choir, studying the violin under Professors C. J. Thomas and George Careless, composing Sunday School music, compiling song books for Sunday Schools and Mutual Improvement Associations, later directing the production of the *Latter-day Saints' Psalmody*, were some of his busy activities until August, 1880, when he was appointed director of the Salt Lake Tabernacle Choir. For more than nine years he directed the destinies of that great organization. He was a member of George Careless' Salt Lake Theatre orchestra and directed it in the conductor's absence. At the conclusion of his period with the Tabernacle Choir, Brother Beesley taught again at Tooele, then at Lehi, after which he returned to Salt Lake City, where he died March 21, 1906.

There are nineteen of Brother Beesley's compositions in the *Deseret Sunday School Songs* and sixteen in *Latter-day Saint Hymns*.

Ebenezer Beesley was a musical

soul raised up, the writer sincerely believes, by the Lord, especially to fill the niche he occupied so efficiently; and the fine work he did is being carried on by a numerous and talented posterity, even unto the fourth generation.

More specific details of the life of this great man will be found in *Jenson's Biographical Encyclopedia* (Vol 1, p. 141) local magazines, and the *Deseret News* of March 24, 1934.

WILLIAM CLAYSON

A WARM meed of praise is due the pioneer composers of the Church for the musical legacies given to the people. Among those deserving mention is William Clayson, who composed six of the music settings for Joseph L. Townsend's hymns. Like many of the early hymn writers and composers, he was an Englishman by birth, having first seen the light of day at Wilby, Northamptonshire, England. He worked on a farm when only ten years of age and there received an injury which resulted in lameness for life. At the same tender age he learned the first rudiments of music by practicing on a ten-penny whistle. At sixteen he received instruction on the flute and became an efficient performer. He embraced the Gospel and was baptized on May 26, 1885, by Elder Mark Lindsay. In 1859, he was ordained an Elder and presided over the Irchester Branch. Two years later he was released and sailed for America on the packet ship *Manchester*, arriving in Salt Lake City in September, 1861. He settled in Payson where he married Susan Moulton, his English betrothed, and lived there the remainder of his life. He studied thorough bass and harmony from the works of Dr. Lowell Mason and others.

In 1877, Elders Clayson and Townsend became associated in the Payson Sunday School and there collaborated, Brother Clayson composing the music for his friend's hymns, as before mentioned. These have been printed in many languages, and on account of their simple harmonies have been sung at home and fireside in many countries of the world.

William Clayson was an enthusiastic worker in the Church, an ardent civic patriot, and much beloved by all. He passed to his reward July 28, 1887.

BECKONING ROADS

(Continued from page 77)

him another boy and girl were packing the remains of their lunch into saddle bags. Nearby six horses grazed on the dried grass of the chasm floor.

"Here they are. Now, Big Boy, speak your piece." Then without waiting she went on, "We have the snickest plan. We are all going down with you. When we saw you standing up there about nothing and two-fifths from eternity, we decided we wanted to climb to heights together. Lynn's car isn't much but it will hold six in a pinch. Or we might go in your old truck, Pete. Four of us could sit in the back and hold an umbrella over—"

"What are you trying to say, Vera?"

"Your climb didn't make you dumb or something did it? As I was plainly and painfully telling—"

"Hold it, Chatterbox. Let a man tell it, Mark, the one with the saddle bags, began, but Vera cut him short.

"So we are all going. It will be cheaper that way; and that should be an incentive to this crowd."

"Going where?"

"Going where? After all my explaining."

"What is she trying to say?"

Nancy appealed to the boy on the sand. Lynn rose. He brushed the sand from his clothes and when he spoke, the hushed quality of his voice made the girl's nonsense more apparent.

"We decided to get married when you do."

"Oh!" Nancy's hand went to her throat. Phyllis, who was serious as the other was gay, spoke for the first time.

"You know we have been waiting and waiting for conditions to get better, for something to turn up, but there is nothing more in sight than there was a year ago. We decided we would get married and take what comes. We shall go with you to June Conference."

"But afterwards?"

A sudden hush fell over the group. Vera tossed her head.

"Darn afterward," was her terse comment.

"We can live with the folks until fall," Lynn spoke again. "When the crops are in we can—"

"If there are any," Nancy reminded him.

"There will have to be. We can get a little place somewhere."

"Why not get the little place now?" Pete asked.

"You would bring that up, Pete Holverson, just when we have steeled ourselves."

"That is what we were going to do last fall. We can't get places on promises entirely," Lynn's bitterness of spirit ran riot through his words. "Even rent must be paid and I won't have much until after harvest."

"And in me," Mark struck a pose, "you see the she-man that is going to be KEPT."

They laughed uncertainly and Phyllis put her hand on his arm. "It will not be for long. You will get work."

He laughed down into her serious face. "I sure will if my ability is as strong as your faith."

IF HE would only keep work when he got it, Nancy thought. Her heart warmed to them all. They were trying to be casual about this thing that was a real problem. She turned to Pete. They were all waiting for his sanction. Surely he would stay by his original plans when he was so much more able to go than they.

"How's the plan, Hans Peter?" Mark asked when the silence was becoming uncomfortable.

"Sorry," he turned his steady gaze from one to the other. "We are not going until fall." The words struck like an overcharged shell.

"The dickens you say."

"What's happened?"

"Well, of all the mind-changing men."

Phyllis had sensed something amiss. She spoke quietly: "You certainly know best. It does seem foolhardy but we have waited so long. Surely there is a solution for us somewhere if we can only find it."

"Maybe you are not foolhardy," Pete's eyes were bright. "Perhaps I am not courageous enough. Marriage is a mighty permanent proposition and I want to go into it seeing a clear road ahead, for a while at least. You fellows are not in debt; I am. I have thought—and walked the floor. My judgment tells me to wait."

For a moment no one spoke. Each looked at his or her companion. Pete was older. They thought a great deal of his judgment. Then Vera's hysterical laughter jarred them.

"That is all right in theory but

what about the something somebody said about long engagements and the natural age for marrying? Must we wait indefinitely? Or would you have us do like some stories we read? And how do you know Nance will want you when fall comes? Girls and men have been known to change."

Pete turned his eyes to the girl he loved. They softened with a great tenderness. "I am gambling on her love being as constant as mine."

"If you are going to have something in the fall," Mark countered, "getting married now isn't going to turn the world over. It's a toss-up either way."

"I think you are entirely right, Pete, I think—"

"Oh, no, you don't Lynn Conway. It is June conference or nothing."

Lynn turned to face the black eyes that were snapping at him. A moment he hesitated, then, "Okay. You are the doctor."

"I think it is time to go home," Phyllis said crisply. "Hadden't you better saddle the horses?"

They snatched at her suggestion. When they were gone she put an arm over Nancy's shoulder. "We're sorry."

Nancy laughed shortly. "You need not be, I am through."

"Serves the old Sourpuss right," Vera declared emphatically. "He would find a way if he wanted."

In their saddles they turned their horses single file up the narrow trail that led out of the canyon. Vera was the first to reach the level above. She looked back at them.

"And so ends the Perfect Day. This trail leads us to things—and others. It was a happy Easter if Pete did try his best to spoil it."

(To be continued)

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THE PROTESTORS OF CHRISTENDOM

(Continued from page 73)

was a bishop). . . . After he had set the brethren at rest on other matters . . . when he had set in order the matters for the sake of which he had come. . . .¹⁵

In this passage, also cited by Eusebius, John is seen appointing bishops and authoritatively directing bishops in the affairs of their own churches. Clement and Ignatius do not appoint bishops, do not make visits, and do not claim and do not exercise the supervising and directing authority of an Apostle as does John. No one succeeded to the authority of the Apostles, and "The title of Apostle will not be usurped by anyone."¹⁶ (According to Ignatius) "The authority of the Apostles was evidently privileged and incommunicable. . . ."¹⁷

The lists of bishops with an Apostle at their head might be alleged in evidence that the bishops succeeded to the apostolic office. These lists are however too late to possess any value as proof: "There soon arose a tradition that the Apostles themselves had appointed bishops in several communities, and hence came the custom of drawing up episcopal lists in Asia, Rome, and Lyons. But it was not before the year 220 that Apostles themselves were set down in these lists as bishops of a community."¹⁸ "It is probably not much before 354 that Peter himself was given the title of bishop and set definitely in the position of head of the episcopal line (in Rome)."¹⁹

Polycarp, in writing at Ignatius' request to the Philippians, and Ignatius in writing to the Romans, do not mention a bishop. This is explained in the case of the Philippians by the assumption that there was no bishop as yet at Philippi. Elsewhere Ignatius portrays the bishop as presiding with authority over the local church. At that time and before, certain churches are known to have had an elder or a group of elders at their head,²⁰ and others a bishop. This variety has given rise to the most varied hypotheses, for instance: (1) there were two kinds of elders, lay elders and elders having administrative authority; (2) elder and bishop are two names for

the same office; (3) originally there were no bishops having authority over the elders, etc. Space will not permit the development of these and other theories. The facts, however, should harmonize with the restored organization of the Church today, and they do agree: elders are always in possession of their Priesthood but may exercise its administrative functions only when so directed, or when placed at the head of a branch; and when not in an administrative position, they may appear to be only "lay elders" and the title "elder," only one of honor; when exercising administrative functions, they seem to be coordinate in authority with the bishops.

In the letters of Ignatius, the bishop is represented as presiding over the local church, including the elders. His authority is so great that it has given rise to the expression "monarchical episcopate." However, it was necessary that these who exercised this great authority meet the approval and have the support of those over whom they presided. Not only had the first bishops met the approval of the Apostles and stood "the testing by the Spirit," but the individual rights of the members had been secured by the requirement that the local church give its approval.²¹ In "Ignatius to Polycarp" VII, 2; in "Ignatius to the Smyrnaeans" XI, 2; in "Ignatius to the Philadelphians" X, 1; in the Didache XV, 1; and in Acts XIV, 23; and in II Corinthians VIII, 19; the members of the church are represented as approving representatives or officials by voting with the raised hand. The

(Concluded on page 123)

¹⁵Clement's First Letter to the Corinthians 44, 3; Battifol, *L'Eglise naissante*, p. 153.

¹⁶Clement of Alexandria, *The Rich Man's Salvation*, ch. 42.

¹⁷Battifol, *Etudes d'Histoire*, p. 263.

¹⁸Battifol, *Primitive Catholicism*, p. 138.

¹⁹Adolf Harnack, "The Christian Church" in the *New Schaff-Herzog Religious Encyclopedia*, vol. III, p. 266.

²⁰Shotwell and Loomis, *The See of Peter*, p. 710.

²¹Acts xi, 30; xiv, 23; xiv, 30; Clement's First Letter to the Corinthians.



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"POP" WARNER SAYS "NO"

HERE IS WHAT AMERICA'S EMINENT FOOTBALL COACH SAYS ABOUT ALCOHOL AND ATHLETICS.

WHEN "Pop" Warner talks football people listen, for it is generally conceded that the "Old Fox" knows more about the game and its players than anyone else in the world.

"Pop" isn't given to talking much. With him, action is the important thing. A perfectly timed pass, a successful interference, a ball sent squarely between the goal posts, a substantial double-wing back attack—these tell more about a team than all the sports writers' columns.

It is significant, then, that this great veteran of the gridiron, known wherever football is played, should pause on the eve of the season's biggest clash for his team, to talk about youth and the matter of drinking.

"Athletics and liquor don't go together," "Pop" Warner said, as he sat in the office of the Athletic Director at Temple University. . .

"A boy has to leave it alone—completely alone—if he expects to be a successful player. No coach would bother with a boy who thought so little of his body. No team would tolerate him."

"Pop" Warner knows what he is talking about. For forty-three years he has produced great football teams. He has worked closely with some of the greatest athletes America has produced—has watched thousands of young men rise and fall in the sports' world. And he isn't a has-been, talking from a comfortable fireside.

* * *

"Pop" Warner's interest in American youth is not confined to the keen-minded, fleet-footed, hard-muscled huskies on his teams. He looks on life as a great game in which physical and mental alertness are important assets to every young man and young woman.

"If you are interested in your physical and mental welfare," he said, "you ought to know what alcohol is and does."

For a moment he became reminiscent.

"I have seen boys—not in athletics—who have thought it necessary to celebrate their team's victory with a good deal of drink. The excitement of the game has made them reckless—and thoughtless. There have been accidents on the way home—other happenings that lessened the brightness of victory. . . ."

"Pop" Warner scoffed at the idea that a young person who refuses to

drink misses anything worth while in life.

He has never heard an athlete say: "I wish I'd learned to drink when I was in high school. It would have helped me so much."

He has often heard a boy say regretfully: "If I'd known what liquor can do to a fellow, I'd never have touched it!"

This canniest of all coaches explained that not everybody who makes a big team learned to say "No!" to alcohol back in high school. There are always a few boys who have tried social drinking on a moderate scale before they come to university or college. But then they have to decide: Athletics or liquor. There is no possible compromise.

Warner believes that as a general rule young people who may themselves drink, respect those who do not.

Sports writers refer to Warner today as the "Old Fox," because he is keen and clever and wise. His success as a football coach is accredited largely to his analytical mind—an asset that many say would have assured him of top position in any field he chose.

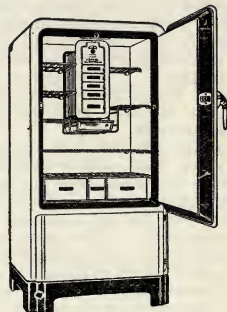
The boys on his teams gave him his best-known nickname, "Pop," because he was concerned about their welfare and treated them like sons rather than ball-carrying brutes.

He has contributed more to football than any other coach, largely because he has emphasized the combination of mental alertness with physical strength. Under his guidance and direction, football has become a science rather than a mere clashing of teams. It is this fine correlation of mind and muscle around which winning teams are built that is first affected by alcohol.

For hundreds of outstanding young men through his forty-three years of coaching, "Pop" Warner's word has been law. When he says, "No drinking for youth," they know that "Pop" knows and means just that.

For thousands of high school boys and girls who need strong bodies and keen minds to pile up winning scores in their own particular fields, this direct word to *Allied Youth* from the world's greatest coach is worth hearing: "For life at its best, leave liquor alone!"—From an exclusive interview for "The Allied Youth," with "Pop" Warner, by Nettie Allen Thomas.

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THE PROTESTORS OF CHRISTENDOM

(Continued from page 121)

Greek verb *xeirotoneo* (literally, *xeiro*, hand, and *toneo*, raise) which is used in these passages, means "to vote by stretching out the hand, to choose by vote, to appoint." And "in the case of a real grievance, the community could remove whosoever was entrusted with the bishop's office."²²

IMPORTANCE OF THE SPIRIT AND REVELATION

THE ANGEL of the Lord instructs and commands John; Clement refers to the "testing" of those appointed to office in the church "by the Spirit" and Ignatius prophesies and has visions, and the gift of the Spirit seem to him indispensable to a bishop.²³

From the letters of Ignatius and other early evidence, one must conclude that it was intended that the gifts of the Spirit should continue in the church until the second coming.

Polycarp, who wrote at the request of Ignatius, knew that God "hath given (the Holy Ghost) to them that obey Him" and he warns against evil: "Keep from avarice, and be pure and truthful. Keep yourselves from all evil. For how may he who cannot obtain self-control in these matters enjoin it on another."²⁴

Widespread disunity and disobedience were indeed serious. Ignatius regarded the gifts of the Spirit as indispensable to the bishop. He had been guided by the Spirit: "I cried out while I was with you, I spoke with a great voice—with God's own voice.—Give heed to the bishop, and to the presbytery (elders) and the deacons." But some suspected me of saying this because I had previous knowledge of the sedition of some persons; but He in whom I am bound is my witness that I had no knowledge of this from any human being, but the Spirit was preaching saying this."²⁵

²²Battifol, *L'Eglise naissante*, p. 144.

²³"Ignatius to Polycarp" II, 2: "Be prudent as the serpent in all things and pure as the dove forever . . . pray that the invisible things may be revealed to you, that you may lack nothing and abound in every gift."

H. Monnier, cited by Lebreton et Zeiller, *L'Eglise primitive*, p. 332: "Ignatius and Polycarp . . . are all inflamed with the fire of the Spirit; they prophesy and have visions. . . ."

Lebreton et Zeiller, *L'Eglise primitive*, p. 332: "These spiritual gifts seem to him (Ignatius) indispensable for a bishop."

²⁴Acts 5:32.

²⁵Polycarp to the Philippians XI, 1, 2.

Ignatius is corroborated by Eusebius as to the continuation of the gifts of the Holy Ghost: "for the Apostle (Paul) grants that the prophetic gift shall be in all the church until the final coming."²⁶

The gifts of the Spirit ceased gradually, in all probability as disobedience grew; in any event Protestants and Catholics alike accept the early historical evidence that the manifestations of the Spirit did not cease in the Church suddenly on the death of the last Apostle.²⁷

²⁶Ignatius to the Philadelphians VII, 1, 2.

²⁷Eusebius, *Ecclesiastical History* V, xvii, 4.

²⁸Qualben (Protestant), *A History of the Christian Church*, p. 82: "The extraordinary gifts of miracle working and prophecy did not cease with the apostles. Justin Martyr (A. D. 103-166), Irenaeus (died about 202 A. D.), and Origen (185-254 A. D.) testify that miracles were performed in the name of the Lord in their time, and the gift of prophecy had a place in the regular worship in a number of churches."

Battifol (Catholic), *L'Eglise naissante*, p. 264: "This work (Die Wirkungen des Geistes und der Geister, by H. Welnel, Freiburg, 1899) has at least the merit of showing the continuity of the influence of

On the day of Pentecost, the testimony of the Apostles was authenticated by the testimony of the Spirit," and were it not for disobedience, this means would have endured; but through disobedience, the testimony of the Spirit was lost.

Now, as in the time of Ignatius and Clement, the office of an Apostle is unique; unity is essential, and disobedience and transgression lead to apostasy; the Spirit of the Lord is essential for members and officers alike; and through the appointment of officers by those in authority, aided by the "testing by the Spirit" and with the consent of the members, the rule of the best and the rights and liberties of all are secured.

Did Joseph Smith secure such agreement with the constitution of the church as found in Clement and Ignatius by chance, by supreme genius, or by divine revelation?

the Spirit and of the extraordinary gifts (*voies extraordinaires*) in Christianity before Montanism (about the middle of the second century).

²⁹Acts 5:32, 2:38, 39.

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THE HAND OF GOD IN UNITED STATES HISTORY

(Concluded from page 75)

found his notes which told of the struggle they had framing the Constitution—a document which would govern, unite, and yet grant freedom to the people of the United States. The great Bill of Rights came first as an amendment, but afterward was made a part of the body of the Constitution itself. The first article reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Other Articles in the Bill of Rights gave us other precious privileges before the law:—freedom of speech, freedom of the press, trial by jury, and so on.

The Constitution of the United States has been operating for good one hundred and fifty years. We all know that the wisdom of the fathers has been a thousand times exemplified in a thousand different ways in the history of America. The Constitution made the Declaration of Independence a living thing in our lives. Without that Constitution the Declaration of Independence might well have become a mere scrap of paper.

We have seen the operation of the Constitution in the far corners of our country. The forward movement of our history from the shores of the Atlantic to the shores of the Pacific has exemplified all that it guarantees. When the pioneers crossed the Alleghenies into the northwest and southwest territories, they took the Constitution with them as their basic law. The state of Texas, which recently celebrated its one hundredth anniversary, was born almost exactly like our own nation. American people went down there and laid down the basic principles in the Constitution of Texas. When they wrote their Declaration of Independence, it re-announced those principles of freedom. The first law Oregon administered was made by men who

had come from the Eastern states. Utah was founded on the fundamental principles of free American government.

The Divine Spirit has ever been the directing force in shaping the destinies of this nation. You cannot take religion out of America and have any America or any liberty. Our nation was founded on religion. The closer it keeps to religion the more surely it will carry forward to its great destiny. Our country needs a rebaptism in the "Faith of Our Fathers." It needs to be carried back to the first and fundamental principles. We need to recognize our dependence on God. We need to appreciate what His inspiring and sustaining influence has meant in our lives and the life of our nation.

THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 85)

resulted from ignoring her advice to wait for her invincible brother.

She made no effort to hide her lord from the wrath of her people, nor did she tell him how and why their anger was a red flame against him. She had no thought of nursing him to health as Toorah would have done at the peril of her life.

Instead, the second wife left him clinging to his guns in fear of being found by the white men. She knew his greatest danger was from his own tribe who knew where to find him, and not from the white people who had no idea where he had gone.

His sons also got permission to hunt and they also left food and blankets at the cave, but they told the old sufferer nothing of the plans against him. Neither the sons, the second wife, nor the brother Scottie dropped the faintest hint to the Mormons that Posey was alive and in desperate need of kind attention. A little help might have saved him from long suffering and death. And not one of them dared disagree with the popular verdict against the bad medicine man.

If the dead Toorah had been on the scene, she would have made her way to that cave even if she had been compelled to go in the night with her wrists tied. She would have fought his enemies even though they were her own brothers, and she

would have nursed him to health unless she had been tied up and under strong guard.

AMONG all the white men who had been in the fight or who had supported it from home, not one of them felt bitter enough to leave the old Navajo-Mountainite there alone to die like a coyote. But the Pah-Ute law knew no mercy, not for the very best man ever born among them. If it were Posey to transgress the law, the penalty was exactly what it had ever been: death.

The matter of Posey's witchcraft and his place of confinement were tribal secrets. Any one revealing them would be a traitor. During the better part of a month while the prisoners sat there in the "bull pen" awaiting their judgment, the wife and sons and brother maintained their silence along with the rest of their people, knowing that alone in his solitude their loved one suffered an ugly wound, and that if he survived it would be only to meet the fate of the bad medicine man. Possibly they hoped he would expire in honor there alone instead of meeting a worse fate.

When Posey took refuge in the cave, he preserved a constant vigil to forestall any surprise from the men of the dread posse. He held to his guns every hour of the day



A REQUEST FOR HISTORICAL INFORMATION

The stories of the Hand Cart companies, and of the Mormon Pioneers are, in my opinion, the most heroic things in all history. For years, as a hobby, I have been engaged in weaving a fanciful tapestry, the theme of which is the history of the West.

The threads of romance, of tragedy and of devotion, concerning these epic events, appeal to me more than all else.

Through my hands have passed many Mormon pioneer diaries, and fragments of diaries, from which I have copied incidents which I have woven into my tapestry.

It's a wonderful story this tale of the Hand Carts and the Trek, and I tell of it from the Mississippi to the Coast.

I will appreciate very much learning of other incidents and stories about these pioneer events. Stories and memories will be welcome in pencil, in clippings, or in diaries, and material loaned to me will be cared for carefully and sent back by registered mail.

THOMAS P. WILSON

"THE TAPESTRY OF THE WEST"
Box 316—Pueblo, Colorado

The Outlaw of Navajo Mountain

and night, resolved that no one should drag him out to answer for this whole sorry affair. He lay between two great rocks for hours and hours at a time scanning the country around the mouth of Mule Creek, and the plain imprint of his weary old bones could be seen there for months afterwards.

After their short visits his sons came no more. No one came, not even the second wife to tell him why he was in such a sorry mess. Fearful and apprehensive at first that someone would find him, he began to be equally fearful that no one would come, and no one would find him at all. At first he refrained from making a fire lest the smoke should advertise his hiding place, but later he longed to see anybody, red or white.

By painful efforts he climbed to the top of the cliff, and in the open space there he lighted signal fires—signals of distress. During the long, long hours while the March winds moaned through the cedars, he made these fires to give out a smoke by day and then to give a light in the darkness, that any hunter or wanderer might be guided to him in his distress.

As time dragged on, he reduced his daily allowance of food, for at the end of the limited supply he saw the dark spectre of starvation, even if he should survive his wounds to meet it. He poulticed those wounds with soft pine gum, for though they had healed on the surface, he had torturing pus-pockets on the bone.

In his silent world of agony he saw starvation and disease fighting with each other for first right to claim him as their own. He labored back and forth, feeding his fires and praying that their smudge or their gleam would lead someone to deliver him from the monster whose teeth sank deeper in his vitals every day. His signals were his prayers to all the world for a helping hand that he might live.

On a little elevation he improvised a seat accommodated to his wounded body where he might watch the distance for any indication of life. All around that seat, as far as his arm could reach while he sat, he patted the earth with his heavy stick, patting and rubbing and scratching the cold sand to beguile

(Concluded on page 127)

The Advertisers and Where You Will Find Their Messages

Beneficial Life Insurance Company	Mountain Fuel Supply Company.....122
Back Cover	Naylor, H. W.126
Brigham Young University125	New Lankershim Hotel Company.... 68
Colonial Poultry Farms126	Polk, R. L. & Co. 68
Continental Oil Company121	Quish School of Beauty Culture127
Daynes Music Company 68	Rowan's Fruit Confections.....120
Deseret News Press121	Shell Oil Company...Inside Front Cover
Globe Mills Company67 and 123	Standard Brands, Inc.125
Interstate Brick Co.102	Sugarhouse Lumber and Hardware Company 65
KSL Radio Station...Inside Back Cover	Utah Engraving Company 68
L. D. S. Business College 67	Wilson, Thomas P.124

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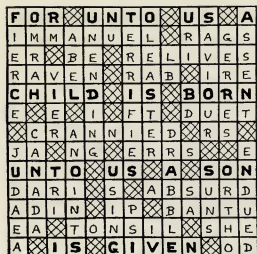
Is YOURS a
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Millions of American women choose Royal Desserts not merely because they happen to be fit for a king, (or queen) but because they please every member of the family.

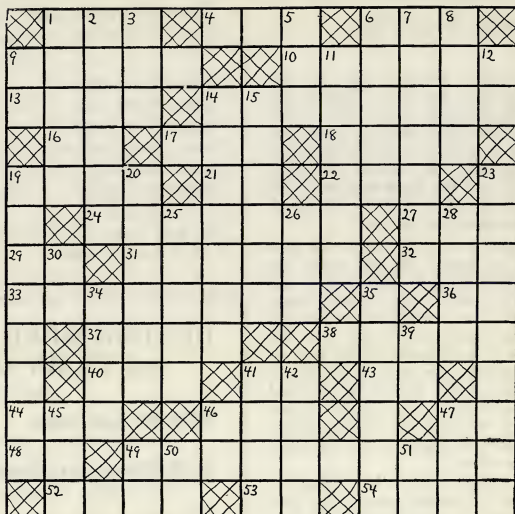
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SOLUTION TO JANUARY PUZZLE



Scriptural Crossword Puzzle—Joel Talks of Judgment (Joel 1:15)



ACROSS

- 1 "Put ye in the sickle, . . . the harvest is ripe"
 4 "wake up . . . mighty men"
 6 "And it shall come to pass in that . . ."
 9 They help you solve puzzles
 10 Fabric made in Bombay
 13 "the . . . that is in thine eye"
 14 Fishers with long, hooked lines
 16 "and repenteth him . . . the evil"
 17 "let . . . weak say, I am strong"
 18 "turn unto the . . . your God"
 19 Pertaining to 46 across
 21 Printer's measure
 22 A Benjamite 1 Chron. 7:7
 24 Female animal
 27 Western state
 29 God in Hebrew names
 31 "and the day that . . . shall burn them up"
 32 "let . . . the men of war draw near"
 33 An acid salt; meet a car (anag.)
 36 Southern state
 37 Russian clover; lore (anag.)
 38 Grandson of Benjamin 1 Chron. 7:8
 40 ". . . the day of the Lord is near"
 41 "and who can abide . . . ?"
 43 "for their wickedness . . . great"
 44 "As if a man did flee from a lion, and a bear . . . him"
 46 Song
 47 Hebrew month
 48 ". . . Judah's firstborn"
 49 Genus of plants; retain Anna (anag.)
 52 "The Lord is . . . unto all them that call upon him"
 53 "enter in . . . the windows."
 54 "and none can stay his . . ."

Our Text from Joel is 1, 4, 6, 16, 17, 18, 31, 40, 41, 43, 52, 53, and 54 combined

DOWN

- 1 "When the enemy shall come in like a . . ."
 2 Equipment
 3 Portuguese money
 5 Epoch
 6 Grief
 7 United States
 8 Measure of length
 9 Measure of hymns
 11 Like a certain bird
 12 Left side
 14 Hot
 15 Assemble again
 19 "like a drunken man, and like a man whom wine hath . . ."
 20 Roman orator
 23 Holy City of Hindu pilgrims in British India
 25 Eldest son of Japheth
 26 Female saint
 28 Seaweed
 30 Note; state
 34 Coughed (ref. sp.)
 35 "in the eighteenth year of king Jeroboam began . . . to reign"
 39 "For a nation . . . come upon my land, strong, and without number"
 41 Notion
 42 "there is none to stretch forth my . . . any more"
 45 Sea eagle
 46 Joel is in this part of the Bible
 47 City of Judah given to the Levites Josh. 21:16
 49 Silver
 50 New England state
 51 Rain begins this way



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THE OUTLAW OF NAVAJO MOUNTAIN

(Concluded from page 125)

the anguish of his monotony. And that mute record, made by a hand which could not write a word, told his story in eloquent pleading a long time after the old stick had fallen from his palsied fingers.

In that little area on top of the rock above his cave, he burned everything available for his fires and his smokes. He made no less than thirty fires, that is, fires in thirty places. And what did it bring?

Two Pah-Utes had married out of the tribe and brought their consorts home. A squaw had married a Navajo man, and a Pah-Ute man had married a Navajo squaw. It resulted in a leak of tribal secrets, for though the Mormons got no enlightenment thus far from anybody about Posey's whereabouts, it was whispered among the Navajos that he was a bad medicine man—he had cast an evil spell over his people and brought them to shame and disaster. They had deserted him to die alone in the hills west of the Comb. The report traveled from *hogan* to *hogan* and from camp to camp.

Then away off there on the boundary of the reservation, away off there where the dry water-course of the Comb Wash joins with the San Juan river, a Navajo came riding over the Rincone Ford. He was a big man with a foolish little hat strapped on his grizzled hair. He rode fast with raised quirt, and he gazed eagerly towards the Elk Mountain ahead.

In the upper valley of the Comb he watched expectantly towards the west side till he saw a smoke rising from the distant rim.

"O-a shipinicky," he purred to himself with great satisfaction, and laid the quirt along his horse's thigh and quickened his trot into the mouth of Mule Creek. On he hurried, guided by that smoke on the high rim. Under his left arm he carried a Colt automatic, a trick he learned in a card game at the big *yabetchi*. Also he carried an ugly dent in his left cheek bone.

With nervous eagerness he urged his pony to a lope, and he reviewed the program he had been framing for two days past. No act from under cover would appease his fierce craving—they must stand face to face as they had stood by the black mare after the big *ducki*.

When the skunk looked up in hateful surprise to snarl, "Coyote," he would answer it with "Puneeh!" And at that supreme moment of sweet revenge he would put on the skunk's face the same kind of mark he had carried in his own cheek since the *yabetchi*.

And then the coyote would hurry away with raised quirt, leaving the skunk dazed and outraged to fight the miserable little remaining of his wretched struggle. There would be no last word and no report of the meeting.

The coyote came down from that rim exactly as he had planned to do, leaving anguish and consternation behind him. With raised quirt he rode back down the Comb and crossed by the Rincone Ford into the reservation.

To assuage the agony of that savage dent in his cheek the old Navajo-Mountainite, half blind with pain and crazed with anger, made a poultice of what little flour he had remaining. He bound it with shaking fingers on his bursting face. He started for the seap to cool his parched tongue, but he sank in a stupor and never again regained any understanding of the mad world around him.

AFTER weeks had passed, ample time for a wounded man, neglected and alone, to die from his injuries, Posey's sons got permission to hunt again, and they brought word that their father was dead, that they had buried him where they found him.

Men who had taken part in the fight had been more than perplexed at Posey's mysterious disappearance, and they tracked the boys back to their father's grave, removed the shallow covering and lifted the poor old corpse out to the light of day.

It was Posey—no possibility of mistake. These men had known him for years. They looked him over carefully, found the two bullet wounds in his hip and knew when and how he got them.

But that poultice of hard dough on his face? They removed it and saw the bloody imprint of a hard blow as from a gun-barrel. They took pictures of his poor dead features, but as yet they could only guess the real tragedy of his last day.

THE END

Here's How—

Too warm for a big fire and too cold for no fire at all? What's to do about it? No, you don't have to go to bed. Cunning gas heaters which look just like grates and which may be inserted in grates, if you have them, fill the bill. They offer just the needed heat, add attractiveness to the home, and cut down the fuel bills for the in-between season. Why not go to the Mountain Fuel Supply at 36 South State in Salt Lake City, or to the office in either Murray or Bountiful, if they are more convenient, and see what this company has to offer.

Has breakfast begun to pall on you? About this time of the year, housewives are sick of preparing the same old breakfast dishes and yet men must eat if they are going to work. Let's try this new recipe from the Globe Mills cookbook:

ROLLED SAUSAGE PANCAKE—why, even the title is different!

1 c. Globe "A1" Buckwheat pancake flour
2 eggs
2 tbsps. Globe "A1" oil
1 c. water

1/2 lb. link sausage
Beat eggs, add oil and liquids and mix thoroughly. Add pancake flour and beat until smooth. Bake on a moderately hot griddle, making cakes about 5 inches in diameter. When browned on both sides, place a cooked sausage at one side and roll up. Serve at once with maple syrup.

Sounds just the thing for jaded appetites of spring, doesn't it?

By the way, for those same jaded appetites, don't forget your Royal gelatin. If you haven't obtained your copy of the booklet, "Royal Desserts", make the trail hot to your neighborhood grocer and get one. The suggestions will help you out of many a tight spot—and they are so easy to follow and prepare.

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Your Page and Ours

LET'S SAY IT CORRECTLY

MAINTENANCE—was requested once again—review "Let's Say It Correctly" in the September *Era*. Now, let's use the word in talking about the "ward maintenance" which is part of our conversation at this time of the year.

Bade—is pronounced the same as if it were simply spelled, *bad*.

Theatre—the, the e as in *eve*; the accent is on this syllable; a as in *sofa* (please note this pronunciation of the a); *ter*, e as in *maker*.

Forehead—forget the spelling, and pronounce it as if it were spelled: *fored*, the o being pronounced as in the word *odd*, and the e as in the word *end*.

CORRECTION

ON page 760 in the *Era* of December, 1937, the scriptural reference to "Joshua and a son of Hur," should have read, "Aaron and Hur." Thanks, Glen T. Crandall, for inviting this to our attention.

FROM GREAT BRITAIN

5 Gordon Square, London, W. C. 1, Oct. 6, 1937

MAY I say to you that *The Improvement Era*, especially during the last year, is, in my opinion, the most outstanding publication in the Church. I wish it were possible to find a way to have it in the homes of all the Saints in the British Mission and to place it in the hands of all investigators. I am always proud to hand a copy to those with whom I talk about the message of Mormonism. You and your associates are to be congratulated on the outstanding work being done through the *Era*.

With greetings and best wishes always, I am

Faithfully and cordially yours,

(Signed) Hugh B. Brown.

President of the British Mission.

"I BELIEVE the editors of the *Era* should be complimented on the general improvement in the magazine. . . . It is certainly less difficult now to keep abreast of changes both in the Church and the world in general through the pages of the *Era*."

(Signed) Dr. C. Douglas Barnes,
Long Beach.

FROM IDAHO FALLS

SOMETIME during October, 1897, Elder B. F. Grant recommended that I subscribe for the *Era*. I subscribed and paid for Volume No. 1. With the exception of one year (then my son subscribed, as he was living home) I have subscribed for and read the *Era*. I take pleasure in recommending the *Era* to all people for wholesome reading and good counsel.

Yours truly,

Mahonri E. Brown.

FROM WEBB, ARIZONA

CONGRATULATIONS on the success of the *Era*. This magazine and its predecessor, the *Contributor*, have occupied a place in my library since their inception. The *Era* is always welcome.

Sincerely,

A. S. Porter.

Albuquerque, New Mexico.

"WE FIND in our missionary labors here that the *Era* is one of the best means of interesting people not of our faith and bringing the Gospel message into their homes. The splendid photography, the inspiring articles, and the attractive appearance of the magazine, invariably arouse favorable comment. We have found the articles showing world-wide recognition of the unusual and outstanding accomplishments of the Church always stimulate further investigation.

The Gospel message as carried by the *Era* makes it an indispensable companion to us in our work.

Sincerely,

"Verona Williams and Enid Poulson,
"Missionaries of the New Mexico District
of the Western States Mission."

ANOTHER WORD OF WISDOM ARGUMENT

AND then there is the story of the dear old lady who said that she knew the Word of Wisdom was true because look what happened to the men who were involved in the Teapot Dome scandal.

"A BLESSING WITH A PROMISE"

THE young father had asked his friend to go with him on the appointed Fast Day to assist him in naming his baby. The occasion came, and the friend, being voice, and having exhausted all ready words, was groping for a suitable conclusion and finally promised the child that it should be "known for good and evil in all the world."

AN INVITATION TO READERS FOR CHARACTERISTIC MORMON HUMOR

IN Mormon communities, in the mission field, and wherever members of the Church meet, there is no doubt an interchange of fine humor, which, by allusion, inference, and innuendo has particular significance in the light of the Church, its people, its history, practices, and peculiar doctrines. Typical examples are those quoted above pertaining to the Word of Wisdom and the Teapot Dome, and to the naming of the child, which might be little understood in general, but which hold a glint of genuine humor for those who are close to the Church. The *Improvement Era* is anxious to collect and publish stories and humorous incidents of this nature and we will pay \$1.00 for each one printed. We cannot undertake to return the manuscripts, nor to acknowledge them, but for each one that our editorial committee selects for publication, we will remit \$1.00 and will indicate the name of the contributor, unless otherwise requested.

A NEW SOLUTION



IN order to locate his ball when it goes into the rough, a California golfer soaks it in a chemical solution which attracts butterflies. A better plan would be to soak the ball with accuracy.—*Boston Transcript*.

ADVANCED GRADE

"AND has your baby learned to talk yet?"
"Oh my, yes. We're teaching him to keep quiet now."—*Cornwall Advertiser*.

WUSS, WUISSE, WUSSEST

SAMBO, a Southern darkey, married Liza. In about two weeks he came to the reverend gentleman who had tied the knot, looking as if he had lost his last friend in the world.

"What's the matter, Sambo; aren't you happy?" the preacher inquired.

"No suh, parson. Ah wants a divorce."

"I'm sorry to hear that, Sambo, but you must remember that you took Liza for better or worse."

"Ah knows dat, pahson, but she's wuss dan ah took her fo'."—*News Bureau*.



CBS NAMES MAKE NEWS!

It's an old newspaper adage that "names make news". But there's a new twist to this truism . . . because in radio it's the CBS names that make BIGGEST news! The Columbia Broadcasting System presents for your entertainment the brightest stars in the radio firmament.

And throughout the West it's KSL, Columbia's 50,000 watt affiliate, that brings these stars and their many hours of pleasant entertainment into your home.

Columbia and KSL bring you such names that make news as:

Top Left—Eddie Cantor and Deanna Durbin, heard on Wednesday evenings at 9:30.

Top Right—Lawrence Tibbett, America's great Metropolitan Opera baritone, heard with Andre Kostelanetz' orchestra on Wednesday evenings at 7:00.

Center — Kate Smith, "The Songbird of the South," in a candid camera picture as she sings on her Thursday evening Columbia show. It's heard over KSL from 9:30 to 10:30 o'clock.

Lower Center—One of the brightest daytime names is "Carol Kennedy." "Carol" is Gretchen Davidson, who has the title role in "Carol Kennedy's Romance", heard Monday through Friday at 9:15 a. m.

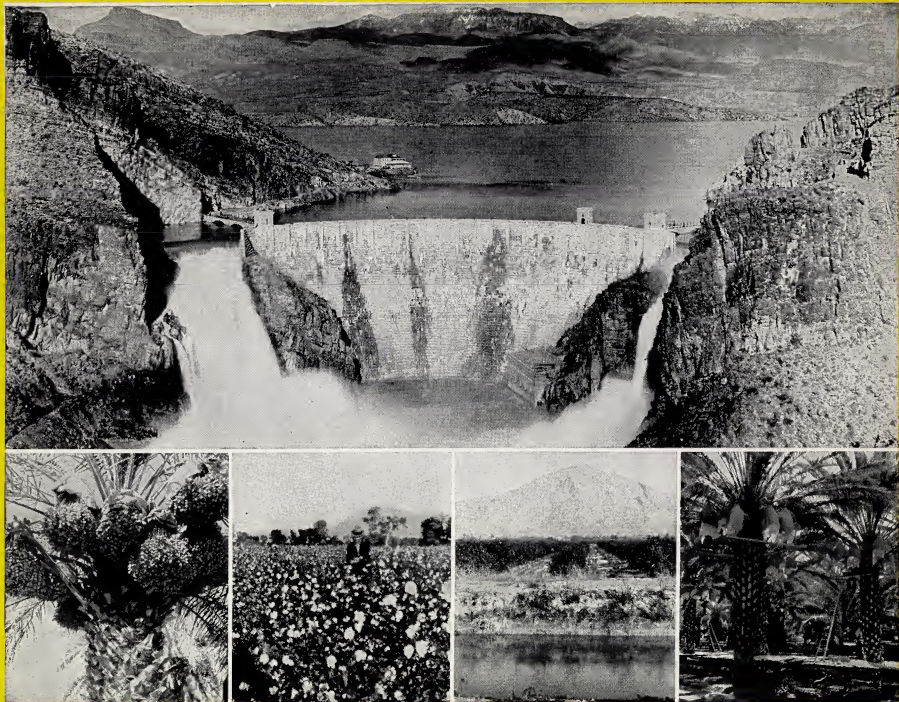
Lower Right—Comedian Joe Penner makes millions laugh as the "Black-sheep" son of the very social, but poverty-stricken Park Avenue Penners. It's a Nine o'clock Sunday evening feature.

For radio entertainment at its best, set your dial to

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CONGRATULATIONS to Arizona, the mighty Roosevelt Dam Federal Irrigation and Power Project and the Salt River Project Agricultural Improvement and Power District! You have made a vast section of the Southwest fertile and progressive. Your Mighty Roosevelt Dam, 70 miles above Phoenix, makes possible an irrigation system embracing 242,000 acres of highly developed agricultural lands in a compact area surrounding the capital city. Your marvelous dams and water system have resulted in a value of products and industries amounting to \$493,547,335 over a period of 20 years. Your Salt River Valley has been turned from a desert land to a region of fertile plenitude.

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Robert C. Magnusson

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This is one of a series of advertisements in compliment to sections of the west served by Beneficial agents.

The pictures show: top, the mighty Roosevelt Dam and Power plant in Arizona. Below are the date, cotton and citrus farms in the irrigated district near Phoenix, Arizona, resulting from the extensive water projects.

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